Sakinatul-Auliya

Mausoleum of Hadrat Mian Mir Lahore

Translated by

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Preface

This is a very old book which is well known by the title of Sakinatul-Auliya by Dārā Shakoh in the Persian language and this book is translated by me from Urdu tino the English language for the first time.

In this book the biography of Hadrat Mian Mir English edition is added and the Urdu edition of the book which was published by Nasharan and Tajran Kutoob Lahore.

Mir Mohammed Muayyinul Islam, (1550-1635) popularly known as Sain Mian Mir was a famous Muslim Sufi saint who resided in Lahore specifically in the town of Begampura (in present-day Pakistan). He belonged to the Qadiri order of Sufism. He was born at Sevastan (Sindh) August 11, 1550. He spent most of his life in and around Lahore.

He never accepted any gift sent by Emperor Jehangir, Emperor Shah Jehan, their Ministers or nobles. He died on 17th Rabiulawwal 1045 Hijri and according to his will was buried beside Mian

Natha Ji who was one of his bosom friends in the village of Hashimpur.

Perhaps, his most famous disciple was Dara Shikoh, the eldest son of Mughal emperor Shah Jahan, who had a grand tomb built over Mian Mir's grave, which still is gracefully standing today. The construction of the tomb was in progress when Aurangzeb occupied the throne. He had the red stones that had been purchased by Dara Shikoh for Mian Mir's tomb removed, using them in the Badshahi Mosque of Lahore which now faces the Lahore Fort.

Thus Mian Mir's Mazar (tomb) was not built according to the wishes of Dara Shikoh. At the command of Maharaja Ranjit Singh, the tomb was repaired and renovated with Rs. 500 being granted from the royal exchequer. The Maharaja attended the fair yearly making large contributions. The fair is still held every year and it is now with the wakf Department.

Mian Mir Ji is still highly respected by all in Lahore city. His shrine in Lahore still attracts hundreds of devotees each day.

Baba Sain Mir Mohammed Sahib (c. 1550 – 22 August 1635), popularly known as Mian Mir or Miyan Mir, was a famous Sufi Muslim saint who resided in Lahore, specifically in the town of

Dharampura (in present-day Pakistan). He was a direct descendant of Caliph Umar ibn al-Khattab. He belonged to the Qadiri order of Sufism. He is famous for being a spiritual instructor of Dara Shikoh, the eldest son of Mughal emperor Shah Jahan. He is identified as the founder of the Mian Khel branch of the Qadiri order. His younger sister Bibi Jamal Khatun was a disciple of his and a notable Sufi saint in her own right

Mian Mir

Dara Shikoh with Mian Mir and Mullah Shah Badakhshi

Born in 1550, Lahore, Punjab (modern-day Pakistan) and died 1635 Lahore

Mian Mir and Emperor Jahangir

Mian Mir was a friend of God-loving people and he would shun worldly, selfish men, greedy Emirs and ambitious Nawabs who ran after faqirs to get their blessings. To stop such people from coming to see him, Mian Mir posted his mureeds (disciples) at the gate of his house.

Once, Jahangir, the Mughal emperor, with all his retinue came to pay homage to the great faqir. He came with all the pomp and show that befitted an emperor. Mian Mir's sentinels, however,

stopped the emperor at the gate and requested him to wait until their master had given permission to enter. Jahangir felt slighted. No one had ever dared delay or question his entry to any place in his kingdom. Yet he controlled his temper and composed himself. He waited for permission. After a while, he was ushered into Mian Mir's presence. Unable to hide his wounded vanity, Jahangir, as soon as he entered, told Mian Mir in Persian: Ba dar-e-darvis darbane naa-bayd ("On the doorstep of a faqir, there should be no sentry"). Pir Mian Mir, replied in Persian: Babayd keh sag-e-dunia na ayad ("They are there so that the dogs of the world/selfish men may not enter").

The emperor was embarrassed and asked for forgiveness. Then, with folded hands, Jahangir requested Mian Mir to pray for the success of the campaign which he intended to launch for the conquest of the Deccan. Meanwhile, a poor man entered and, bowing his head to Mian Mir, made an offering of a rupee before him. The Sufi asked the devotee to pick up the rupee and give it to the poorest, neediest person in the audience. The devotee went from one dervish to another but none accepted the rupee. The devotee returned to Mian Mir with the rupee saying: "Master, none of the dervishes will accept the rupee. None is in need, it seems."

"Go and give this rupee to him," said the faqir, pointing to Jahangir. "He is the poorest and most needy of the lot. Not content with a big kingdom, he covets the kingdom of the Deccan. For that, he has come all the way from Delhi to beg. His hunger is like a fire that burns all the more furiously with more wood. It has made him needy, greedy and grim. Go and give the rupee to him."

Death and legacy

After having lived a long life of piety and virtuosity, Mian Mir died on 22 August 1635 (7 Rabi' al-awwal, 1045 according to the Islamic Calendar). He was eighty-eight years old.

His funeral oration was read by Mughal prince Dara Shikoh, who was a highly devoted disciple of the Saint. There is a hospital named after him in his hometown Lahore, called Mian Mir Hospital.

Tomb

He was buried at a place which was about a mile from Lahore near Alamganj, that is at the south-east of the city. Mian Mir's spiritual successor was Mullah Shah Badakhshi.

Mian Mir's Mazar (Mausoleum) still attracts hundreds of devotees each day and he is revered by many Sikhs as well as Muslims. The tomb's architecture still remains quite intact to this day.

His death anniversary ('Urs' in the Urdu language) is observed there by his devotees every year. a successor was Mullah Shah Badakhshi. Mian Mir's Mazar (Mausoleum) still attracts undreds of devotees each day and he is revered by many Sikhs as well as Muslims. The tomb's architecture still remains quite intact to this day. His death anniversary ('Urs' in the Urdu language) is observed there by his devotees every year.

And I have uploaded the Urdu version of the book on archive.org. This translation of the most ancient and celebrated Urdu Sufi book about Sufi’ism will, I hope, be found useful not only by the number of students familiar with the subject at first hand but also by many readers who are interested Sufi old books.

From the above facts and details, if the readers will start reading this book’s first page and will not stop its reading till they will reach its last page as in this book some interesting events and as well as other great miracles and endeavors of holy saint are added and this holy saint to have passed away from the world some 4,00 years ago.

Even though this is a small book, but due to its importance it is so great due to coverage of so many interesting events and positive information in it so it is like an ocean of knowledge and

information of the holy saint and who have passed away from the world upon doing his great endeavours and many hard tasks for the preaching and propagation work of Islam in the foreign land so this book is small one but it will present the ocean of knowledge and information for the guidance of people towards the right path of Islam. This is an old book in which there are advises and instructions, especially available for Taleb (student) and it refers to a person who is committed to a Murshid (spiritual master) in a Tariqa (spiritual way) of Sufism and it is also known as a Salik (Arabic: سَالِك), a Mureed is an initiate into the mystic philosophy of Sufism and all these details and sayings of the great Sufi Saint and Sufi master Hadrat Mian Mir are added in this book. And also in this book, there are some great achievements which are not yet known to the general, persons and other persons are published in a very interesting style so for this reason, the readers will find great interest and attention in this matter.

This book is edited and formatted as per the great book 'Muslim saints and Mystics' (Tadhkirtal Aliyah by Farid al-din Attar) which is very famous in the Western world among the English knowing persons. So, for this reason, there will be some small differences in it while

comparing with the Urdu books and its literature. The aim of this book is to present in the Western world where there are great search and demand of the books of Sufism and biographies of holy saints who lived and spent their entire lives for the preaching and propagation of Islamic religion in all corners of the world as per tradition and practice of Allah's last prophet.

To write about this great saint Hadrat Mian Mir is not only it is difficult and but it is very hard task as he was not only a great pious personality of his time in the Indian sub-continent but he was also a great personality who is well known for many of his great achievements and miracles so in brief his cadre is highest and his spiritual personality is great and who did many great endeavours for the preaching and propagation of Islam in the above areas with hopes of its expansion to other adjoining and distant territories and there was no such personality during his time.

It is my great honor and pleasure to translate this book from Urdu to English, so I request the readers to read this book because in it there are many revelations of the secrets which are added in this book for which I shall be highly obliged to all of its readers in this matter.

In the preface of the book ‘Tadhikaratal Awliya’ (Muslim Saints & Mystics), Attar mentions three books which he recommends for those ambitious to attain a full understanding of the pronouncements of the Sufis but in this book also there are many revelations of the secrets which are available for the students of the Tariqa (spiritual path) of Sufism.

In the praise of Hadrat Mian Mir

Oh Hadrat Mian Mir you are a Sultan of Lahore
You are a helper of the poor and the rich persons
Your name and fame is there in the whole world
As you have helped poor as well the great sultans
As you helped Jehangir for Qandahar and Deccan
So for this reason, your name is added in the history
Oh, Sultan, your teachings are known in the world
And your devotees and followers are in the world
Hafeez is your servant and slave written your book
In which he added your life details and achievements
So oh Sultan help your servant Hafeez in this task

Oh, Sultan of Lahore, you have left your name here
In Lahore, your tomb is a place of favors and help
Until judgment, your book will shine in the world
In which your great works and tasks are found in it
In the last Hafeez request oh great Sultan of Lahore
Help not only Hafeez but those who read your book

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Dara Shukoh

Dara Shikoh, also known as Dara Shukoh M20 March 1615–30 August 1659 Julian/9 September 1659 Gregorian) was the eldest son and the heir-apparent of the fifth Mughal Emperor Shah Jahan. His name ″دارا شـــکوه″ in Persian means as magnificent as Dara, the course of the history of the Indian subcontinent, had Dara Shikoh prevailed over Aurangzeb, has been a matter of

some conjecture among historians. Dara Shikoh was born Taragarh fort Ajmer on 28 October 1615, when he was 12, his grandfather, Emperor Jahangir, died, and his father succeeded as emperor. Dara's siblings included his elder sister Jahanara Begum and their youngers siblings Shah Shuja, Roshanara Begum, Aurangzeb, Murad Bakhsh, Aurangzeb became the sixth Mughal Emperor. On 1 February 1633, Dara Shikoh married his first cousin, Nadira Banu Begum, by all accounts, it was an extremely happy and successful marriage. Both Dara Shikoh and Nadira were devoted to other, so much so that Dara Shikoh never contracted any other marriage after marrying Nadira. The couple had eight children, of two sons and two daughters survived to adulthood. As was common for all Mughal sons, Dara Shikoh was appointed as a commander at an early age, receiving an appointment as commander of 12. On 10 September 1642, Shah Jahan formally confirmed Dara Shikoh as his heir, granting him the title of Shahzada-e-Buland Iqbal and promoting him to the command of 20, in 1645, he was appointed as subahdar of Allahabad. He was promoted to a command of 30, 000-foot and 20,000 horse on 18 April 1648, as his father's health began to decline, Dara Shikoh received a series of increasingly prominent commands. He

was appointed Governor of Multan and Kabul on 16 August 1652 and he was promoted to command of 40, 000-foot and 20,000 horse on 21 January 1656, and to command of 50, 000-foot and 40,000 horse on 16 September 1657. Shah Shuja was the first to make his move, declaring himself Mughal Emperor in Bengal, Murad Baksh allied himself with Aurangzeb. At the end of 1657, Dara Shikoh was appointed Governor of the province of Bihar, subsequently, Aurangzeb took over Agra Fort and deposed Emperor Shah Jahan on 8 June 1658. After the defeat, Dara Shikoh retreated from Agra to Delhi and his next destination was Multan and then to Thatta. He occupied Surat and advanced towards Ajmer, after this defeat he fled to Sindh and sought refuge under Malik Jiwan, an Afghan chieftain, whose life had on more than one occasion been saved by the Mughal prince from the wrath of Shah Jahan. However, the treacherous Junaid betrayed Dara Shikoh and turned him over to Aurangzeb's army on 10 June 1659, after death the remains of Dara Shikoh were buried in an unidentified grave in Humayun's tomb in Delhi. Dara Shikoh is widely renowned as a paragon of the harmonious coexistence of heterodox traditions on the Indian subcontinent. He was a champion of mystical religious

speculation and a poetic diviner of syncretic cultural interaction among people of all faiths

The course of the history of the Indian subcontinent, had Dara Shukoh prevailed over Aurangzeb, has been a matter of some conjecture among historians.

Family

Dara's brothers (left to right) Shah Shuja, Aurangzeb and Murad Baksh in their younger years, ca 1637

Dara Shukoh was born Taragarh fort Ajmer on 28 October 1615, the eldest son of Prince Shahab ud-din Muhammad Khurram (Shah Jahan) and his second wife, Mumtaz Mahal. Shukoh means grandeur, glory or splendor. When he was 12, his grandfather, Emperor Jahangir, died, and his father succeeded as emperor. Dara's siblings included his elder sister Jahanara Begum and their youngers siblings Shah Shuja, Roshanara Begum, Aurangzeb, Murad Bakhsh, and Gauhara Begum. Aurangzeb became the sixth Mughal Emperor.

Marriage

On 1 February 1633, Dara Shukoh married his first cousin, Nadira Banu, the daughter of his paternal uncle Sultan Parvez Mirza. By all accounts, it was an extremely happy and

successful marriage. Both Dara Shukoh and Nadira were devoted to each other, so much so that Dara Shukoh never contracted any other marriage after marrying Nadira. The couple had eight children, of whom two sons and two daughters survived to adulthood. He had three wives. He had several children, including the following:

- Sulaiman Shikoh, eldest son
- Jaani Begam, daughter
- Sipihr Shikoh, younger son

Military service

As was common for all Mughal sons, Dara Shukoh was appointed as a military commander at an early age, receiving an appointment as commander of 12,000-foot and 6,000 horse in October 1633[unreliable source?]. He received successive promotions, being promoted to commander of 12,000-foot and 7,000 horse on 20 March 1636, to 15,000-foot and 9,000 horse on 24 August 1637, to 10,000 horse on 19 March 1638), to 20,000-foot and 10,000 horse on 24 January 1639, and to 15,000 horse on 21 January 1642.

The Nuptials of Dara Shukoh and Nadira Begum

On 10 September 1642, Shah Jahan formally confirmed Dara Shukoh as his heir, granting him the title of Shahzada-e-Buland Iqbal ("Prince of High Fortune") and promoting him to command of 20,000-foot and 20,000 horse. In 1645, he was appointed as subahdar (governor) of Allahabad. He was promoted to a command of 30,000-foot and 20,000 horse on 18 April 1648 and was appointed Governor of the province of Gujarat on 3 July.

As his father's health began to decline, Dara Shukoh received a series of increasingly prominent commands. He was appointed Governor of Multan and Kabul on 16 August 1652 and was raised to the title of Shah-e-Buland Iqbal ("King of High Fortune") on 15 February 1655.[8] He was promoted to command of 40,000-foot and 20,000 horse on 21 January 1656 and to the command of 50,000-foot and 40,000 horse on 16 September 1657.

The struggle for succession

Dara Shukoh with his army

On 6 September 1657, the illness of emperor Shah Jahan triggered a desperate struggle for power among the four Mughal princes, though realistically only Dara Shukoh and Aurangzeb had a chance of emerging victorious. Shah Shuja was

the first to make his move, declaring himself Mughal Emperor in Bengal and marched towards Agra from the east. Murad Baksh allied himself with Aurangzeb.

At the end of 1657, Dara Shukoh was appointed Governor of the province of Bihar and promoted to command of 60,000 infantry and 40,000 cavalries. (roughly equivalent to general).

Despite strong support from Shah Jahan, who had recovered enough from his illness to remain a strong factor in the struggle for supremacy, and the victory of his army led by his eldest son Sulaiman Shikoh over Shah Shuja in the battle of Bahadurpur on 14 February 1658, Dara Shukoh was defeated by Aurangzeb and Murad during the Battle of Samugarh, 13 km from Agra on 30 May 1658. Subsequently, Aurangzeb took over Agra Fort and deposed emperor Shah Jahan on 8 June 1658.

Death and aftermath

Humayun's Tomb.

Mother’s tomb Taj Mahal is world famous and is well known
But her son’s grave is unknown so oh time how is your revenge

Humayun's Tomb.

The Humayun's Tomb where the remains of Dara Shukoh were interred in an unidentified grave. After the defeat, Dara Shukoh retreated from Agra to Delhi and thence to Lahore. His next destination was Multan and then to Thatta (Sindh). From Sindh, he crossed the Rann of Kachch and reached Kathiawar, where he met Shah Nawaz Khan, the governor of the province of Gujarat who opened the treasury to Dara Shukoh and helped him to recruit a new army. He occupied Surat and advanced towards Ajmer. Foiled in his hopes of persuading the fickle but powerful Rajput feudatory, Maharaja Jaswant

Singh of Marwar, to support his cause, the luckless Dara Shukoh decided to make a stand and fight Aurangzeb's relentless pursuers but was once again comprehensively routed in the battle of Deorai (near Ajmer) on 11 March 1659. After this defeat, he fled to Sindh and sought refuge under Malik Jiwan (Junaid Khan Barozai), an Afghan chieftain, whose life had on more than one occasion been saved by the Mughal prince from the wrath of Shah Jahan. However, the treacherous Junaid betrayed Dara Shukoh and turned him (and his second son Sipihr Shukoh) over to Aurangzeb's army on 10 June 1659.

Dara Shukoh was brought to Delhi, placed on a filthy elephant and paraded through the streets of the capital in chains. Dara Shukoh's fate was decided by the political threat he posed as a prince popular with the common people – a convocation of nobles and clergy, called by Aurangzeb in response to the perceived danger of insurrection in Delhi, declared him a threat to the public peace and an apostate from Islam. He was assassinated by four of Aurangzeb's henchmen in front of his terrified son on the night of 30 August 1659 (9 September Gregorian). After death, the remains of Dara Shukoh were buried in an unidentified grave in Humayun's tomb in Delhi.

Nadira Banu Begum

(14 March 1618 – 6 June 1659) was a Mughal princess and the wife of Crown prince Dara Shukoh, the eldest son, and heir-apparent of the fifth Mughal emperor Shah Jahan. After Aurangzeb's rise to power, Dara Shukoh's immediate family and all of his supporters were in grave danger. Nadira died in 1659, several months before her husband's execution, and was survived by two sons and a daughter.

Family and lineage

Nadira Banu Begum was born a Mughal princess and was the daughter of Mughal prince Sultan Parvez Mirza, the second son of Emperor Jahangir from his wife, Sahib-i-Jamal Begum. Her mother, Jahan Banu Begum, was also a Mughal princess being the daughter of Sultan Murad Mirza, the second son of Emperor Akbar. Nadira was a first cousin of her future husband as her father, Sultan Parvez Mirza, was the older half-brother of Dara's father, Shah Jahan.

Marriage

The wedding of Nadira Begum and Dara Shikoh

When Dara Shukoh's mother, Mumtaz Mahal, died in 1631 while giving birth to her fourteenth child, Gauhara Begum, the wedding arrangements halted as the Mughal Empire plunged into

mourning and Shah Jahan was consumed in his grief. After much coaxing by many, including his favorite daughter Jahanara Begum, he resumed life as normal and let her oversee the remaining aspects of the wedding.

Nadira married her first cousin, Dara Shukoh on 1 February 1633 at Agra; midst great celebrations, pomp and grandeur. The nikah ceremony was performed after midnight. By all accounts, Nadira and Dara were both devoted to each other, and Dara's love for Nadira proved to be even more faithful than that of Shah Jahan for Mumtaz Mahal for unlike his father, he never contracted any other marriage. Nadira Begum emerges in Mughal chronicles as being no less beautiful than her mother-in-law, and perhaps just as courageously loyal. She bore her husband seven children, with two sons, Sulaiman Shikoh and Sipihr Shukoh and a daughter Jahanzeb Banu Begum, surviving to play important roles in future events. Within two years of their marriage, in 1635, the handsome Sulaiman Shikoh was born; another son Sipihr Shikoh would follow in 1644 and a daughter Jahanzeb or affectionately known as Jani Begum, was born sometime afterward.

Nadira Begum wielded great influence in her husband's harem and was granted the right to issue farmans and nishans. This exceptional

privilege was allowed only to those who held the highest rank in the imperial harem. The only other woman who had this right apart from Nadira Begum was her cousin and sister-in-law, Jahanara Begum.

Nadira and Jahanara Begum, her cousin as well as sister-in-law, were said to have gotten on well; a fact which probably sprung from Jahanara's involvement in her wedding and her closeness to her brother. Jahanara had consciously decided to support Dara, the most beloved to her of all of her siblings, over Aurangzeb, and she made outward demonstrations of this decision.

According to legend, Aurangzeb had fallen sick sometime during his teen years. It was at this time he called Jahanara in. He then asked her outright if she would support him in his bid for the crown. She refused. Despite how unpopular this must have made her in his sight, and her undying loyalty to her brother Dara, she went on to become the head of the harem in Aurangzeb's court.

Jahanara's outward declarations of love for her eldest brother no doubt strengthened the relationship between herself and his wife, and when she died, she left the cream of her fortune to one of the daughter's Nadira had borne him.

Dara Shukoh was said to be a fine painter, and many of his works, when criticized, were considered to be almost of a professional standard. Some of his works were collected and gifted to Nadira Banu, and it was a token of her affection for him that she cherished it until her death when it went on display at a museum.

Tomb of Nadira Begum

مقبرہ نادرہ بیگم

General information

Type Tomb
Architectural style Mughal
Location Lahore, Punjab, Pakistan
Coordinates
31.5484°N 74.3620°ECoordinates: 31.5484°N 74.3620°E
Construction started 1693

Completed 1698
Opened 1698
Client Nadira Begum, Saima Begum, 5 others
Height 32.6 feet (9.9 m)
Design and construction
Architect Aurangzeb, Hashim Mirza
Main contractor Dara Shikoh, Aurangzeb

Niccolao Manucci

The Venetian traveler who worked in the Mughal court has written down the details of Dara Shukoh's death. According to him, upon Dara's capture, Aurangzeb ordered his men to have his head brought up to him and he inspected it thoroughly to ensure that it was Dara indeed. He then further mutilated the head with his sword three times. After which, he ordered the head to be put in a box and presented to his ailing father, Shah Jahan, with clear instructions to be delivered only when the old King sat for his dinner in his prison. The guards were also instructed to inform Shah Jahan that, “King Aurangzeb, your son, sends this plate to let him (Shah Jahan) see that he does not forget him”. Shah Jahan instantly became happy (not knowing what was in store in the box) and uttered, “ Blessed be God that my son still remembers me”. Upon opening the box, Shah Jahan became horrified and fell unconscious. Shah Jahan was deeply anguished, to the point where he

began to pull out his beard and blood started coming out profusely.

In the praise of Prince Dara Shukoh

He was the eldest son and heir-apparent of the Shah Jahan
He was a favored successor by king and sister Jahanara
But was defeated and later killed by brother Aurangzeb
In a struggle for the imperial Mughal throne of India
Dara Shukoh was born at Taragarh Fort in Ajmer in 1615
And his mother was Mumtaz Mahal and he was popular
When he was 12, Jahangir died and Shah Jehan succeed
Dara’s siblings are Jahanara, Aurangzeb, and 4 others
In 1633, Dara married Nadira daughter of Sultan Parvez
By all accounts, it was an extremely happy marriage
Both Dara and Nadira were devoted each other much

The couple had 8 children, including Sulaiman and others
Dara Shukoh was appointed by the king as his heir
Dara was a follower of Sarmad Kashani and Mian Mir
Whom he was introduced to by Badakhshi as per books
His book Sakinatal Auliya I am presenting in English
Hafeez is praying Allah for this book and for Dara
Hafeez is a servant of the sheik and praying for its success
Among his 6 books, this is Dara's famed book of his time
At last Hafeez prays for the success of this Sufi book

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In the praise of Princess Nadira Banu Begum

She was the humble and famous lady of Lahore city

Who was known as a sincere disciple of Hadrat Mir
Among the princess, Hadrat selected her as his disciple
Because she was the faithful lady of the royal family
She was among the royal family who get help from him
Until the time of judgment, Nadira’s name will shine
Her deeds caused her to become the flower of heaven
Her all works are written in history books of India
After the battle of Decorai, she has died of dysentery
Dara sent his wife’s body by soldiers from Bolan pass
To be buried near the shrine of Hadrat Mir in Lahore
Whom both considered being their "spiritual guide"
Hadrat Mian Mir was paid favor of mercy to the couple
Hafeez, you pray as you are an old servant of Mian Mir
So that there may have Allah’s mercy on her mausoleum

The Tomb of Nadira Begum

(Urdu: مقبرہ نادرہ بیگم) is a Mughal era tomb in the city of Lahore, Pakistan, which houses the tomb of Nadira Banu Begum, wife of Mughal prince Dara Shikoh.

Background

Nadira was the wife of Dara Shikoh, who served as the governor of Lahore in the 1640s. In 1659, Dara was fighting his brother Aurangzeb for the Mughal throne. After Dara's defeat in the Battle of Deorai, he and his wife tried to flee to Iran through the Bolan Pass, but Nadira died of dysentery and exhaustion. Though Dara's troops were depleted, he sent his remaining soldiers to carry his wife's body from the pass to Lahore, to be buried near the shrine of Mian Mir, whom both considered being their "spiritual guide".

History

The tomb is believed to have been robbed of all costly marbles and semi-precious stones during the Sikh period. During Ranjit Singh's rule "the choicest material from the structure" were robbed leaving it in a "dilapidated" state. The tomb is also a prey to "contemporary vandalism" which is evident from the gaudy graffiti on the mausoleum "with the ugly plague of wall chalking".

Architecture

Unlike other Mughal tombs, which are built in gardens, this tomb does not have a dome and was built in a water tank "which was large enough to accommodate a lake".The tomb stands at the center of the tank on a raised platform. The tank was "200 by 200 Mughal gaz in size". Later, however, the tank was converted into a Mughal garden. The corners of the tank were denoted by pavilions and the tomb could be accessed through "lofty gateways" on the north and south through a masonry bridge.

The bridge stands on thirty arches. The central chamber is 14 feet wide and is surrounded by an ambulatory. The square tomb measures 44 feet on each side and is 32 ft 6 in tall. The first storey is 13 feet and surrounded by square-headed apertures. The stairs for reaching the upper storey are located in the northeast and southeast corners. The grave is 6 ft 10 in long, 2 ft 10 in wide and 1 ft 8 in high. Quranic verses are inscribed in Nastaliq script on a marble slab on the northern face of the grave.

Sakinatal Auliya

The personality of Allah is pure and which is first and last as well in the manifest and in innermost. And He is having knowledge of everything. That personality who is pure and who has made our sight and utterance. The personality of pure who made his knowledge and towards His knowledge for which everybody is helpless and except this method He was not made any other way in this matter. The personality of pure in whose hands there is rule of everything. And all will return back towards him. The praise of the king is only worth for him. Because the earth and skies and everything belongs to him. Allah is established on the empyrean. And from the sky to

neither region everything is under his command. He made himself his praise in these words.

قل اللهم مالك

الملك تؤتي الملك من تشاء وتنزع الملك ممن تشاء بيدك الخير انك على كل شيء قدير

Its meaning and interpretation are as follows.

Say, “O Allah owner of authority, You give authority to whom You will, and You take away authority from whom You will, and You give the might to whom You will and You disgrace whom You will, in Your hand is good, You certainly have power over everything.”

The physical universe, the angelic world and heaven, wealth of intimate knowledge of God, and the look to see the world of angles will be given by him as per his favor. And which will be given to anyone He likes to give punishment of distance and separation. He will send whomever he like from angelic world to the physical universe. He will send whomever he like from heaven to world beyond lying space and time and take toward its vicinity. It means He will hand over them to these places. Whatever he wants for which on all he is empowered for it. He can be praised only for himself. The prophet said that “

لا احصي ثناء

And its translation and interpretation are that “ He can only praise himself and nobody could not have the power to praise for him.”

Abu Taleb Khumani at the time of hymn he used to say that in the court of Allah that “ If there will no command then who will have the power to have your name on his tongue.”

تبارك الله رب العالمين

In the praise of the last prophet and many thousand numbers of graces have been made for the sake of generous chief and who was the leader of all world as well as he is a messenger of both worlds. And who is intercessor of both worlds. And Allah ’s beloved and favorite. And he is king of pious persons and as well as a messenger of Allah for two the worlds. And who is teacher of holy persons. The prophet is the stream of unlimited knowledge and reason of the manifestation of Allah. And in his praise, Allah said that

لولاك لما خلقت الافلاك ولولاك لما اظهرت الربوبية

and its translation and interpretation is as follows “Oh Mohammed if you were not there then I have not created the skies. And if you were not there then I would not have shown my providence.”

رباعی

اظہار زا طلاق برائے تو بود　　ایں کون و مکان یقین سرائے تو بود
چوں بہر ظہور ما سبب گشتی تو　　جان و دل ما فدائے پائے تو بود

For the prophet was given such things and which were not given to anybody. Which heard to him which were not heard by anybody. And showing such things which were not seen by anybody." Allah says in the Quran.

ان الذین یبا یعونك انما یبا یعون الله ید الله فوق ایدیهم

"Those who will pledge on your hand and who in reality pledge on hands of Allah. And Allah's hand is on their hands." Here hand of Allah is referred to as the holy hand of the prophet. and about which it is said that it is overall hands.

When you have thrown arrow then, in reality, it is not thrown by you but it is sent by Allah only. In this verse, it is mentioned as follows.

"وما رمیت اذ رمیت ولکن الله رمی

"The place of oneness's uniqueness, and it is mentioned a perfection of duties due to nearness."

In favour of Hadrat Dawood, it is said that Dawood was killed Jalut.

Due to the blessing of the prophet Mohammed (peace be upon him) Allah made this nation outstanding among all other nations. And Allah says in this verse.

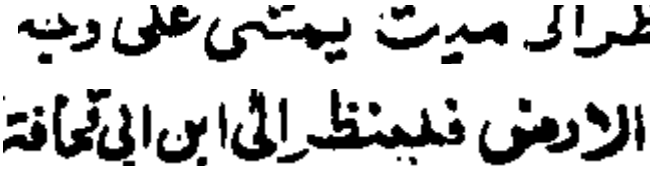
Hadrat Yahiah Maz Razi who said in the exegesis of this verse that “In this verse, there is available praise of this nation. Allah will not praise such nation on which there will be punishment in another world. How great is this nation? And how great are holy persons of this nation? Specially leader of the holy persons is best among pious persons. And who is the leader of people of solitude, and the origin of people of Tafrid (individuality) means seclusion from society or going into retreat to devote all one's time to worship God. The firm in the religion Islam, friends of the prophet, except prophets all are like kings.

In the praise of the last prophet of Allah.

Hadrat Abu Baker Siddiq (R.A.) and who came from truthfulness and he was thought the truth of the prophet of Allah. These people are called pious persons. The Sufi should follow Hadrat Abu Baker Siddiq (R.A.) in the perfection of the truth. Hadrat Abu Baker Siddiq (R.A.) said “When the prophet said that he is a prophet of Allah then without

asking any miracle he has accepted the religion of Islam. And the prophet if said that he was on the journey of accession then he has certified its truth." And he said that "If the prophet even would have said that he was gone on a journey of accession along with his family members then he will believe its truth."

In mortality, no Sufi person will not reach in the level of Hadrat Abu Baker Siddiq (R.A.) because in favor of him prophet himself said that



من اراد ان ينظر الى ميت يمشي على وجه الارض فلينظر الى ابن ابي قحافة

and its translation and interpretation are that "One who wants to see moving of the dead body on the earth then he can see Ibn Abi Qahafa (Hadrat Abu Baker Siddiq (R.A.)."

In the praise of Hadrat Umar Bin Qattab (R.A.)

The second leader of method of the saintliness, the leader of people of guidance, unique person of the time, most justice ruler among the kings, he was among his lot of his enemies and he was strict on the souls of every infidel persons, Commander chief of the companions Hadrat Umar Bin Qattab (R.A.). And Allah says

يا ايها النبي حسبك الله ومن اتبعك من المومنين

" Oh prophet your God, and that person who was among your believers and who have followed you." So Sufi you should like Hadrat Umar Bin Qattab (R.A.) to do justice and protection on the kingdom of the heart and body so that soul and lust should be safe from the evil of the Satan.

In the praise of Hadrat Usman Bin Affan (R.A.)

The third leader who was patient and teacher of pious persons. And who was engrossed in the observation of Allah and saintly person of Allah and who was accepted by Allah. The person of saintliness and belief Hadrat Usman Bin Affan (R.A.) and the one who spends his wealth on the way of Allah. The Sufi should become like this person of modesty and belief like Hadrat Usman Bin Affan (R.A.) so that whatever which will be reached to him then he should be patient upon it. In the court of Allah due to shyness, there will be no fall of the look on the unrelated things. As Sheikh of Islam Abdalla Ansari who was said that "In presence and in the company of Him for looking other than Him is polytheism. As it is said

about the attribute of the prophet as follows.” ما زاغ البصر وما طغیٰ ۔

In the praise of Hadrat Ali Murtuza (R.A.)

The fourth one, king of pious persons, perfect person’s leader, solitude from relations, proud of the worshippers, certificate of ascetics persons, master of the learned persons, leader of the holy persons, leader of choiced persons, Hadrat Ali Murtuza (R.A.).

فان اللہ ھو مولہ وجبریل وصالح المومنین اللہ تعالیٰ

.And this verse its translation and interpretation are that “Gabriel and pious believers are his helpers.”For the Sufi person, like Hadrat Ali Murtuza (R.A.) for sake of Allah’s will and for the friendship of Allah one should participate in greater Jihad (striving in the path of God and the obligation of Jihad predominantly in a military sense.) In Sufi and pious circles, spiritual and moral Jihad has been traditionally emphasized under the name of greater Jihad.). And defeat the army of soul and the Satan. For the attribute of his admiration, Allah said in their favor that

۔ والذین معہ اشداء علی

الكفار رحماء بينهم تراهم ركعا سجدا يبتغون فضلا من الله ورضوانا سيما
هم في وجوههم من اثر السجود. ذلك مثلهم في التوراة ومثلهم في الانجيل
اللهم صل على سيدنا ومولنا محمد وعلى اله واصحابه اجمعين الطاهرين الطيبين رحمتك يا ارحم الراحمين

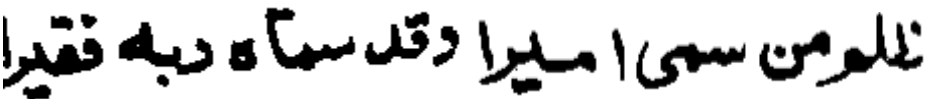
“Muhammad (is the) Messenger (of) Allah, and those who (are) with him (are) firm against the disbelievers and merciful among themselves. You see them bowing and prostrating, seeking Bounty from Allah and pleasure. Their mark (is) on their faces from (the) trace (of) the prostration. That (is) their similitude in the Torah and their similitude in the Injeel (is).”

O Allah, let Your Blessings be upon Muhammad (Peace Be Upon Him) and the family of Muhammad (Peace Be Upon Him).

After this fakir who is without grief and sorrow and my name is Mohammed Darshakow and I am requesting with the king of absolute and personality of matchless in this matter that I should always be added among his friends and companions and to give me one sip from the cup of His knowledge. So that to fulfill my desire of the heart. And to disconnect me from the unrelated. My heart should always live in fondness and in the love of the Darwesh persons. And my most of the time which will be passed in such quest.

ادعونی استجب لکم اللہ تعالیٰ- As per saying in the Holy Quran and Allah's favour available in the kingdom and in the angelic world. He will reply to the questions who will ask with Him. And He will give nearness to whom they seek him. Also, my prayer was accepted by Allah. On the Thursday in the age of 24 years, the angel was called me in the dream. And he said four times." You will get such a thing by the favour of Allah and which was not given to any kings in the world." After wake up from sleep, I began thinking about this is kind of a blessing and it may perhaps enable me to get intimate knowledge of God. And no doubt Allah will give me such wealth due to his kindness only. I was always was a seeker of this wealth. Till such that on the 29th month of Zil Hajj in the year 1049 at the age of 25 years I was reached in the company of the friend of Allah. And he has become very kind to me. The thing which will get by others in a period of one month which I get it in the first night. And whatever which will be available in the second year which I get in one month. Whereas another student who will reach there after many years of endeavors and mystical experiences but due to favour and kindness of Allah only without any mystical exercise and at once I was reached there. The love of both worlds was removed from my heart. The doors of excellence and mercy were

opened on my heart. And whatever which was desired by me and which I get it. Now I am even being among in the persons of the manifest. But aware of them. And whether I am in Darwesh persons. So then also I belong to them. Hadrat Data Ganj who is the author of book *Kashaf Mahjub* said that " The man due too much of the worldly wealth he should not become the people of the world and due to its decrease he will not become a Darwesh person. But one who will think indigence as a favour and good and so he is not the person of the world. Even though he may be king. And one who is the refusal of indigence then he is a person of the world. Whether he may be a poor person."



And its meaning and interpretation are that the name of that person is fakir from the side of Allah whether if he will be a rich person then he is Fakir. And such a person who thinks himself not rich then he will be killed. That now my talk is the talk of that persons. And except a group of these people, I will not like talk of the others. Due to the blessing of them, I get my heartily solution and there is a rush of diction and insinuation on my chest. And there will find many kinds of the fondness. I was a desire to write book about habits

and Shagal (the practice of being one with the inner sound) and methods of my saintly guides. But it is better to keep live secrets and quest in the hearts. And for its fondness and taste the tongue could not be explain.

من چہ گویم یک نہ گیرم ہشیار نیست ذکرِ آن یارے کہ او را یار نیست

So for this reason for this higher group of holy person's condition and karamats (refers to supernatural wonders performed by Muslim saints.) and their spiritual connection with saintly guides who were passed away from the world. And for all such details without changes of them which I have come to know in this matter. Or have seen or have heard by such type of dear persons. And I have written in one book and given its name as *Sakintal Auliya*. So that like other books it may remain as memorable to the devotees and sincere persons of the holy person of the truth. And they should know that no period of time will remain empty without the group of such of the holy persons of the truth. And also in this period of 1045 Hegira year, such group of persons is there and they were also used to live in the previous periods.

Foreward

It should be clear that except the prophets no other persons in manifest or innermost without the intercession of the Sheikh (A Sheikh or sheik (Arabic: شيخ shaykh; pl. شيوخ shuyūkh), of Sufism is a Sufi who is authorized to teach, initiate and guide aspiring dervishes in the Islamic faith.) will not able to find the way in the court of the Allah. And due to misleading of the pride, there will not be available salvation. The prophet said that “The Sheikh will be like that of the prophet which will be among his nation.” As there is required of the teacher for obtaining of the knowledge of manifest and in the same, there is very much required of the master for obtaining of the knowledge of the innermost. Because of knowledge of the innermost which will pass from heart to heart. And not from the tongue. And it is not from speech and by books.

So it was researched that without the intercession of the sheikh there will be no reach in the court of Allah. So, for its try is compulsory for you. First of all, there is required demand of the sheikh. Until he will not find him you should not sit with comfort. This is first work in the demand of Allah. And for unwise persons who think that during this time there are not available such holy

person or sheikh. And who can take any person toward his destination. And that in the previous time there were available such holy persons or sheikh and who can take any person towards his destination. This is their mistake. There is a defect in their demand. Because there is no such any time and period in which such kind of lofty of a group of such holy persons was not there. And even there will not be empty from them in the future. Some were passed away in a hidden way. And some were passed away in a manifest way. When there will be made the search for them then there will find them in the manifest and as well in the innermost. Allah says

اولیائی تحت قبائی لایعرفھم غیری

" In this verse and which is mentioned that " The friends of Allah will be kept hidden by his cape that no one knows except Him will be able to see them." and the prophet was said that " My nation will not be empty without such group of the persons at any time. And who will be on the path of good deeds. And from my nation, there will be 40 persons who will be on the good quality of prophet Ibrahim. Hadrat Pir Data Hajuri (R.A.) the author of book *Kashaf Mahjub* who was written that "Allah will not bring earth without argument. And He will not keep this nation without the holy

person. There are such holy persons of Allah are there and to whom He was specialized of the friendship of the saintliness. He was made them keep away from physical calamities. And He was kept them free from accordance of the soul. They will not do obedience to the others except Allah. They will not love the others except Allah. In the previous time before us, the holy persons were there. And still are there. And from this time to till the day of judgment such holy persons will be there in the world. So, for this reason, Allah was given excellence to this nation upon all other nations. Allah has become guarantor of this matter that “He will protect the Islamic law.” In among the learned persons, there are available reason of the proof and arguments of the wisdom and in the same way, there are available arguments of innermost or invisible which are available with holy persons. Allah has made them the ruler of the world. Due to their blessing of them, there will be rainfall in the world. And due to the cleansing of their condition, there will be the growth of plants from the earth. And due to their intention, there will be the success of the Muslim forces upon the infidel persons. The total of such persons is in the world is 4,000 and who are quite hidden. And they do not know each other personally. They are not aware of the grace of their condition. And in all

conditions, they are hidden from themselves as well as hidden from the mankind. In this matter, there are available many sayings of the prophet. And also available sayings of the holy persons. In among 4000 persons, for 300 persons there have been allotted for worldly duties of administration. And they are soldiers of the court of Allah. And who is called also Akhyar (virtuous person). And among them, 40 are Abdals (an order of saints) seven Abrar (holy person) four Autad (a category of saints comprising only four at any time in the world). 3 Naqba (who will be performing his administrative duty under the command of Hadrat Ali) and one Gouth (one redresses another grievance) or Qutub (highest cadre in spiritual pivot) and among them, they all know each other. And in the administrative affairs, they used to work as per order of the each and other. And in this matter also there are available sayings of the prophet. And the group of people of the Ahle Sunnat Wa Jamat (The Ahle Sunnat Wal Jamaat is the largest group of Muslims and the only group whose beliefs and teachings are truly in accordance with the Holy Quran and Sunnah of the Holy Prophet (sallal laahu alaihiwasallam) are agreed on its truth as it should be. Some persons of exegesis said that there 12 groups of Allah are there.

وقطعنا هم اثنا عشر اسباطا

1.Muwahid -- Those who believe in the Oneness of God. They are the most excellent. (The believers in the Oneness of God from every religion belong to this group.)
2. Arif -- Those who know [gnostics].
3. Ashiq -- Lovers
4. Muhib -- Friends [those who are loved/beloved]
5. Mu'qin -- Those who firmly believe (with certainty).
6. Mukashif -- Those who can receive inspirational disclosure of mysteries.
7. Mushahid -- Observers [witnessing mysteries].
8. Salik -- Those who live in the world, but are not of it.
9. Sabiq -- Those who press onwards.
10. Sadiq -- The sincere
11. Razi -- The contented
12. Murids -- Disciples

Among these groups, Muhib (Unitarian) is excellent of them. For each of these groups of holy ones, there is a spring from which they draw eternal refreshment:
1. Unity (Tawhid) is the spring for the Muwahid.
2. Submission (Abadiat) -- and always finding happiness therein -- is the spring for the Arif.
3. Sincerity (Ikhlas) is the spring for the Ashiq.
4. Attention (Tawazu) is the spring for the Muhib.

5. Contentment and acceptance (Raza and Tasleem) is the spring for the Mu'qin.
6. Satisfaction (Taskeen and Wiqar) is the spring for the Mukashif.
7. Generosity and confidence (Sakhwat and I'timad) is the spring for the Mushahid.
8. Certainty (Yaqin) is the spring for the Salik.
9. Truthfulness (Sidq) is the spring for the Sabiq.
10. Wisdom (Aql) is the spring for the Sadiq.
11. Love (Muhabbat) is the spring for the Razi.
12. Affection and sincerity (Uns and Khulus) is the spring for the Murid.

فانفجرت منه اثنتا عشرة عينا قد علم كل انا
مشربهم

In this verse, there is an indication of about these springs. Pious and research scholars and guides of people of faith, Sheikh Mohiuddin said that there are seven persons are called Abdals (an order of saints). Allah has made seven dominions on the earth. And have posted seven special persons in them. And their names are called Abdal. I have met all those seven Abdal. Khorasan’s one prominent person said that I have asked with Sheikh Najamuddin Esphani that with him “Whether this saying of the prophet has reached to him.”

بدلاء امتی اربعون اثنا عشر

في العراق وثمانيه وعشرون في الشام

Its meaning and interpretation are that in my nations there are 28 Abdal and among them, 12 are in Iraq and 28 are in Syria. He said that “Yes it was reached to him. But there is a problem that all such group is in Iraq and in Syria. Also, Sheikh said that the prophet was divided all world into two groups in east and west. Iraq means the half eastern part and from Syria, it means the half western part. So in the half eastern part, following countries are added Iraq, Khorasan and India, Turkistan and all other eastern countries. And in another half of the western part Damascus, Egypt, all western countries of the world are included in it.

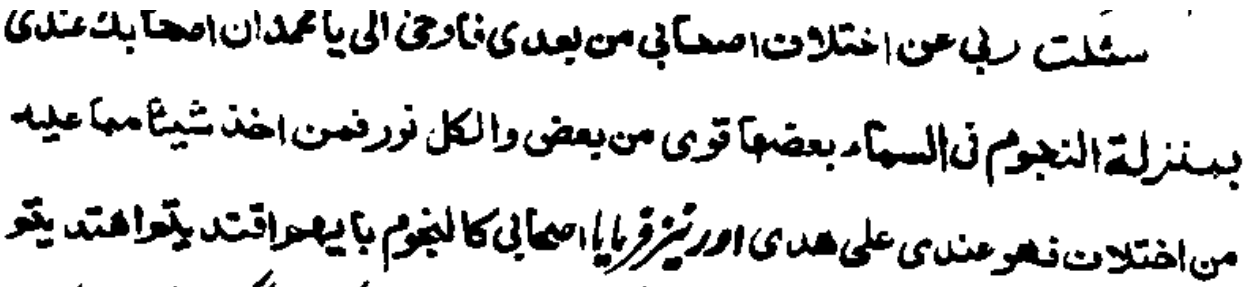
Fasal Qitab and other saintly guides who have written much more about this group. There are thanks of Allah in this matter that I have come to know holiness and position of the higher group and due to this reason in my heart, there is no doubt and suspension about this group. And I have much knowledge with this group. And for their service I think which is a good deed of the both of the worlds. With me to live with them for which there is nothing equal of it.

Also, I have come to know that except this group all other groups are in trouble. And they are unaware of this trouble with them. This is known in the general public that holy persons of Allah who used to undergo difficulties and problems. This is wrong.But they get every kind of comfort and ease as well as pleasure and peace of mind which are available to them and all pleasures of the world which are not equal to their one comfort and a good time of them. One person was seen Hadrat Ibrahim Qawwas by cross sitting in the jungle in the condition of comfort and who said to him “Oh Ibrahim why he was sitting in this place. He said to him to go from here.” If the kings will know that about his condition in which he is sitting here then due to envy they will come here by holding the sword in their hands. When Ibrahim Ben Adham will be in a condition of happiness then at that time there will be prevailed upon him the condition of ecstasy. And he will say that “Where are the kings of the earth. So that they will envy him. If I will tell them about his condition then they all will be disgust about their affairs of the kingdoms. And they will leave their kingdoms for this purpose. And those who said mystical exercise is as hard work. They could not understand its real meaning of it. The service of the beloved is not hard work. Because in the world

there are only two groups are there either darwesh or king. Many kings have left their kingdoms and included in darweshi (mysticism). And the person who due to no divine help and who is not added to this group of darwesh persons. And they remained behind with desire and sorrow by wringing one’s hands. But any darwesh did not leave over darweshi and he has become king and began ruling the kingdom. I request Allah for this matter that if I live then I live with this group of the persons. And if I will die then along with them. And if my resurrection will happen then it will be with them only. Any such person if he will find them then in that case he found God. And those who respect them are as such that they have respected God. Hope that all disciples and people of the world will think their service as the blessing.

The excellence of spiritual chain of Quaderia

Hadrat Umar Bin Qattab (R.A.) was reported that the prophet said that “


سئلت ربی عن اختلاف اصحابی من بعدی فاوحی الی یا محمد ان اصحابک عندی
بمنزلة النجوم فی السماء بعضها قوی من بعض والکل نور فمن اخذ شیئا مما هم علیه
من اختلاف فهو عندی علی هدی اور نیز فرمایا اصحابی کالنجوم بایهم اقتدیتم اهتدیتم

and its translation and interpretation are as follows.

“Regarding differences which my companions in which they will involve after me for which I have asked with Allah then there came revelation of God that “Oh Mohammed your companions are like stars in the sky. Some among them and their connection are very strong. But all of them are like light. So regarding the difference which they will follow and one who will accept it then with Me that person is on the right way.” “My companions are like stars and who ever will be the follower of them then he will get the right path.”

It should be clear that persons of the religions, followers of mystic way, wayfarer of reality, many saintly guides, and pious persons belong to categories who are hiding. The followers of these spiritual chains are called in the name of that spiritual chain. There is a separate name for each and every spiritual chain. The saintly guides said that

الطرق الى الله بعدد انفاس الخلائق

“ Like a number of the breath of the mankind, there are ways towards Allah. Even though there are a large number of spiritual chains are there but among them, some names of the famous

chains are mentioned herewith. And among those who is the leader of this group, chief of the learned persons, followers of pious persons, master of holy persons, the spiritual guide of reforms Sheikh Junaid of Baghdad and who will follow him then he will be called Junidia. And those who follow Abdul Wahid Zaid and who are connected with him are called Zaid or Wahedia. The followers of Sheikh Abdul Hasan Noori are called Nooria.Followers of Hadrat Bayazid are called Taiforia. Followers of Hadrat Ibrahim Adham are called Adhmia.Followers of Hadrat Haris Bin Asad Mahasabi are called Mahasibia. Followers of Hadrat Sohail Ibn Abdalla Tastari are called Sohelia.Followers of Hadrat Hamdoum Qasar are called Qasaria. Followers of Hadrat Mohammed Bin Hakim Tirmaziare are called Hakmiya. Followers of Hadrat Abu Saeed Kharaz are called Kharazia. Followers of Hadrat Sheikh Abdulla Khafif are called Khafifa. Followers of Hadrat Sheikh Abul Abbas Sayyar are called Sayaria. All of these are superior, proved and popular. Many of the eminent pious persons they used to establish a connection with them.Even though from devotees of the saintly guides who were become persons of religions and who were passed away from the world and their names have been mentioned in the above page.And these

names only found in the reliable books.But these names are famous during this time.And saintly guides who came later are not out of these spiritual chains.Among them, there is one spiritual chain Quaderia. And who is master of pious persons.Sheiks of realization,leaders of pious persons, leaders of piety persons, sultan of mystic persons, arguments of Islamic law, a sea of the reality, the treasure of intimate knowledge of God, mentor of people of Allah. Who says of "قدمی ہذا علی رقبۃ کل ولی اللہ" and king of a mentor of saintly guides, leader of leaders, Sheikh of Islam, قطب ربانی مقبول صمدانی محبوب سبحانی غوث الثقلین ابو محمد حضرت شاہ محی الدین سید عبد القادر جیلانی الحسنی الحسینی رضی اللہ عنہ

and this spiritual chain is a connection with his holy name.This holy spiritual chains of the disciples are well known as Quaderi.The other noble spiritual chain is well known as Chistiya and which is followed in India. And which related with Sheikh of mysticism, knower of secrets of reality Hadrat Sheikh Moinuddin Chisti. The disciples of this chain are called Chisti. The third respectable spiritual chain is Naqshibandia and with the master, leader, decoration of Islamic religion, preacher of the time, king of scholars, Hadrat Shah Bahauddin Naqshaband. The fourth spiritual

chain and the disciples of this spiritual chain are called Suherwardia.And who is Sheikh of saintly guides, owner of the hearts, remover of defects, holy person of the time, king of pious persons and this spiritual chain is related with Hazrat Sheikh Shahabuddin Omer Saherwardi.The disciples of this spiritual chain are called Saherwardi. The fifth spiritual chain is Kibriyia and which belongs to the sun of blessing, the light of guidance, friends of holy persons, followers of persons of Safa (clean) persons, all are the connection with Sheikh Najamuddin.The disciples of this spiritual chain are called Kabravi.As among pious persons who came later are Hadrat Sheikh Abdul Quader Jilani, Hadrat Khaja Moinuddin Chisti, Hadrat Khaja Bahuddin Naqshband, Hadrat Sheikh Shabuddin Omer Suherwardi and Sheikh Najamuddin Kubra are very much well known and famous. So, for this reason, the names of the spiritual chains are famous for their holy names.But if you ask reality in this matter then Quaderi, Junaidi, Chisti and Adhami, and Naqshbandiya, Tifouria but they have also the connection with Junaidia. And Suherwardi and are Khafi. And they have also the connection with Tifouria. The research work of these spiritual chains is mentioned in detail in the book *Safinatal Auliya*.The above mentioned pious persons are

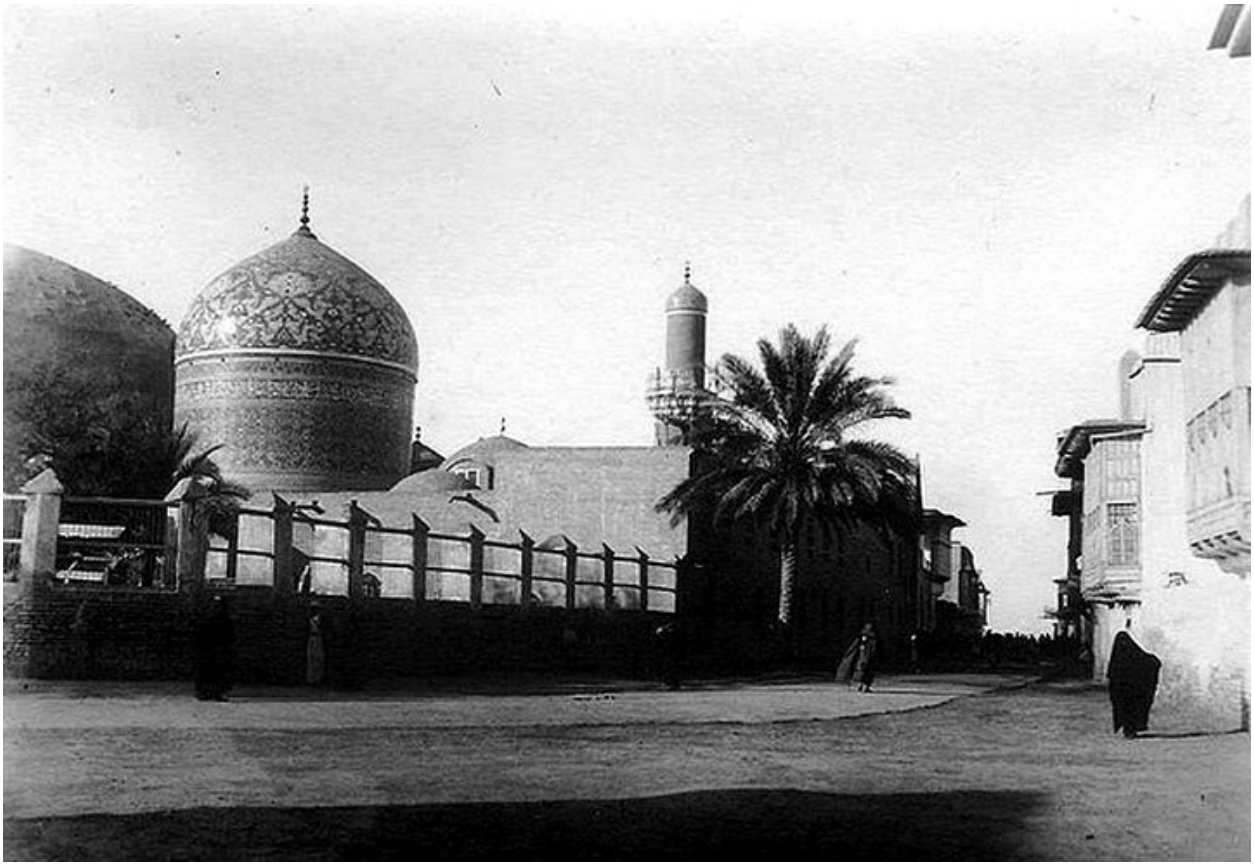
acceptable to all believers. Among general and special persons no one is not out of their group of disciples. In the whole world, there is required for the persons bowing their necks and they will engage in their slavery and disciple work. The saintly guides of this time are not out of these chains, followers of these spiritual chains all are perfect, pious, realization, rightly guided and who will take towards the aim. But it is manifest that Allah was given excellence to some persons than other among his prophets and holy persons. Allah said

ذالك فضل الله يوتيه من يشاء والله ذوالفضل العظيم.

and also said that excellence is in hand of Allah and whoever he like he will favour. And whose master will be from the category of a higher level. And on him, there will be the look of favour and kindness and there will be much training of the prophet available. And that will be best and rightly guided and they are a disciple of Quaderia spiritual chain.Because Allah was given excellence to the master of this spiritual chain Sheikh Abdul Quader Jilani. And He was commanded to say this.

قدمی ہذا علی رقبۃ کل ولی

and its translation and interpretation is that” One day, the foot of that young man will be on the shoulders of all the Awliya”



Mausoleum of Hadrat Sheikh Ghausul Azam in Baghdad

Ghausul Azam is amongst the saints as Prophet Muhammad Mustafa (SW) is amongst the messengers (of God). He was caused to spread the light on the heart of every sheikh. And in all the west, angels, followers of the pious persons and pious persons who came later who were present in the meeting (those who were living they were

present by bodies and those who were not living they were present by souls.) and special robe of honour which was awarded to Hadrat Sheikh Ghausul Azam by hand of the prophet. The angels and persons of unseen were present around the meeting. And there was no such holy person was there in the world .Who did not bend his neck before him. Pious person of Allah and Junaid Thani Hadrat Pir Dastagir my sheikh was said قدمی ہذا علیٰ رقبۃ کل ولی اللہ that its meaning is that “My method is best among all methods and feet to refer here method. And pious persons who bend their necks is that they have accepted this instruction. And this Allah’s great favour. ” ذالك فضل الله يؤتيه من يشاء والله ذوالفضل العظيم۔»

and its translation and interpretation are that “This is favour of Allah, which will be given by Him whomever he like.” Allah who is having great excellence with him and my sheikh was said this quatrain.

آن کیست کہ در راہِ ولایت شاہ است — شاہ ہمہ اولیاد آن درگاہ است
اللہ و رسول گفتش قدماک — فوق رقبۃ کل ولی اللہ است

The excellence of Sheikh Abdul Quader Jilani which were entered and from it, there is more of quality available that means servant of God. I have written one book in which I have mentioned some details in it. But in that books of Imam Yafai and in the books written by the followers in which there were much details and information available.

Sheikh Jamal Arifin Abul Wafa said that “I have asked with Hadrat Khider (A.S.) about Sheikh Abdul Quader Jilani then he said that Allah was given him status more than all arguments and he has given him the higher grade and fine drink of love. And said that he is among the list of living persons.”

Ghausul Azam is amongst the saints is as Ghouth and Qutub of his time. And Abul Wafa also said that “ There is swearing of God upon him that there is seen such light upon his head and rays of light which are spreads towards and east and west. He was addressed toward Sheikh Abdul Quader Jilani and said that “Oh sheikh this is our time but after some time your time will be started. There will be the stop of the sound of every cock. But your parrot will be speaking till the day of judgment.” And some saintly guides have said that “This a young person’s feet are upon the necks of all pious persons.” And some eminent pious persons like Abu Baker Hara, Sheikh Abu

Mohammed Shanbaki, and Ba Yazid Bsustami have given news before 100 years about his noble existence. Sheikh Abu Baker said that “There are 7 Autad (A term used by the Sufis for the four saints by whom the four corners of the world are said to be supported.) of Iraq. Maroof Karqi, Imam Ahmed Hanbal, Basher Hafi, Junaid Baghdadi, Sohail Bin Abdulla Tastari, Mansour Emad and Sheikh Abdul Quader Jilani.” When it was asked with sheikh then he told that “He is one noble person from non Arab origin and who will be born in Baghdad. He will appear in the fifth century. This non Arab young person’s feet are upon the necks of all pious persons.” Sheikh Abu Mohammed Shanbaki said that “ Sheikh Abdul Quader Jilani is such person and who sayings and actions which will be followed by the people. And Allah will able to reach him to the higher place of status. Allah on the day judgment will be proud of him before the previous nations.”

During his period of youth, Sheikh Abdul Quader Jilani will be used to go in presence of Hadrat Hamad with respect. One day he was sitting in the meeting with respect there. When he was stood from there and he went outside then at that Sheikh Hamad said that “This non Arab young person’s feet are upon the necks of the pious persons of some time.” Indeed he will become

famous for this reason. And he was said this and all pious persons will bend their necks.

Sheikh Abu Saeed Qailavi said that “For many of times I have seen in his meetings the prophet of Allah, and other messengers angles, Jinns in the rows which I have observed by me there.”

When there was discussion before Sheikh Aquil that there is one a young man and who has become famous in Baghdad and such kind of matters is also known by some other saintly guides. Hadrat Sheikh Abdul Quader himself said that “Every pious person will be on the feet of the prophet. and I am following the footstep of my holy ancestor Prophet Mohammed (peace be upon him). Where have my ancestor has put his step and at such place I have also put my step there. But on the step of the prophethood, I could not get a way. Because there except prophet nobody could not get a way.”

Imam Yafei said that “ Many of the saintly guides of Yemen have the connection with Hadrat Sheikh Abdul Quader Jilani .”

The writer of book *Majam Al-Baldan* written that Hadrat Sheikh Abdul Quader Jilani used to teach a method of worship and forbearance to the general and special persons of Baghdad. And Orgazine sermons for the people. Whatever I do

research which is the spiritual chains of Naqshibandia, Chistiya, Suherwardia, Kubera who got many shares from Sheikh Abdul Quader Jilani.The great persons of these spiritual chains who were in the company of Hadrat Sheikh Abdul Quader Jilani. So in spiritual chain of Chistiya, Hadrat Khaja Moinuddin Chisti who has reached Baghdad and he went in service of Hadrat Sheikh Abdul Quader Jilani. And for some months Sheikh of time was given place to Hadrat Khaja Moinuddin Chisti in his room. And he has paid him his attention there. All these details are found in the books of Chistia spiritual order. From the master's spiritual chain Khaja Yousuf Hamadani who is the leader of this spirituachain. And who is living in the company of Hadrat Sheikh Abdul Quader Jilani. And who was among the audience of the meeting when Hadrat Sheikh Abdul Quader Jilani and who uttered this that “ His feet are upon the necks of all pious persons.” And Imam Abdulla Yafei who was added Hadrat Khaja Yousuf among narrators of super natural habits of Hadrat Sheikh Abdul Quader Jilani. And Sheikh Hamad and from two disciples of the sheikh and for which Hadrat Sheikh Abdul Quader Jilani was researched dispute of two persons. Among them, one is Sheikh Yousuf Hamadani.

From the spiritual chain of Suherwardia uncle of the sheikh of sheikhs, Sheikh Abu Najib Suharwardi along with Sheikh Shahabuddin Suharwardi who used to live always in the company of Hadrat Sheikh Abdul Quader Jilani.

Whenever Sheikh Abu Najib Suharwardi used to go in service of Hadrat Sheikh Abdul Quader Jilani then at that time he used to ask “His disciples to make ablution. And keep control on the hearts and be alert. Because I am going in service of such a person and whose heart’s will give news of Allah.”

One day Sheikh Najib went in service of Hadrat Sheikh Abdul Quader Jilani and he was said to him “Oh my leader my nephew who is engaged in scholastic philosophy. Many times I have prohibited him in this matter but he is unaware of it.” He was asked him “Umar which book you have memorized.” He said that such and such books.” Then sheikh was put his hand on the chest of Sheikh Shahabuddin Suharwardi. And sheikh was said that “From those books I could not remember one word from them. Allah was removed all problems from my heart. And my heart was filled with the inspired knowledge.”

“ Oh, Umar you are among pious persons who will be coming later in Iraq and will become famous.”And sheikh of sheikhs said that “Whatever he has got which is due to the blessing of Hadrat Sheikh Abdul Quader Jilani.” From the spiritual chain of Kibria for this Sheikh Abu Najib Saherwardi about him also it was written that he was lived in service of Abdul Quader Jilani. And who is the spiritual guide of Sheikh Hamad and Sheikh Hamad is a saint of Sheikh Najamuddin Kubra.So saintly guides of these four spiritual chains who have got many shares from the divine blessing of Hadrat Sheikh Abdul Quader Jilani. And this is a matter of proud for the people of these four spiritual chains. Because in this group there will be much proud of this matter that I have seen such and such a spiritual guide. In the company of the such and such saint, he was lived with him.Sheikh Abdul Salam said that “It is the duty of this group to have sight of the saint. Because due to the sight of the saint such and such thing which they will get from him and which is not available to others.Those who have seen such a young man and like that he has not seen him but he was seen, God. Because he is not such an original.”

Imam Abdalla Yafai said that “ Hadrat Sheikh Abdul Quader Jilani used to say that one who seen

him or who has reached his school so from him the punishment of grave and day of judgment will be taken away.”

Imam Abdalla Yafai said that Hadrat Sheikh Abdul Quader Jilani used to say that “One who seen him or who has reached his school so from his punishment of grave and day of judgment will be taken away.”

The spiritual chain of Quaderia is holy and Sahu in which there are plenty of the victories, which depends upon without the false steps, the meaning of Sahu is fulfilling of the desires. And it is the health of condition. So Hadrat Sheikh Abdul Quader Jilani has promised that “If any person who will become his disciple and if there is the sleep of the step of his convenience then he is the protector of him till the day of the judgment.” There is hope that Allah will also protect this lower disciple of the holy spiritual chain of Quaderia and due to the spiritual training of Sheikh Abdul Quader Jilani, there may be progress in favour of this lowest person day by day as well as hour by hour.

The details of Karamts and excellance of Hadrat Mian Jeo.

As the method of Sheikh Abdul Quader Jilani has excellence over other systems and in the same way the system of our sheikh comparing to other sheikhs of Quaderia chains is different of pious of piety, abstinence, solitude, matchless, character, initiation, subdue, struggle, habits, actions, sayings, endeavours, is rich and distinguish. In the method of Hadrat Mian Jeo every thing is based on the sayings of the prophet and as per commands from the holy Quran. And all his followers are well equipped with Islamic law, reality and mystic way. From saintly guide researched person Syed Qutub I have heard that who told me that " Sheikh is the leader of my time and he is second Sheikh Abdul Quader Jilani. And I have heard by my sheikh that Hadrat Mian Jeo who was a shoreless sea in the Sufism. When ever I used to present in his service than about reality and knowledge of God he used to explain some things which I have not heard such things before. And Sheikh Mohammed used to say that "Some small matter of our sheikh which will be of more importance than big matters of the others. And I am saying as per my experience that I was in the services of many learned persons. But I could not find like such solitude, distinguished, eternity, courage,

engrossment, content, guarding of time, hiding of the condition, unity of God and fields of knowledge, the opener of the hearts, kindness to disciples, which I have not seen in others except in him. I have found his method same as the method of Hadrat Syed Junaid of Baghdad. And I have to find companions of Hadrat Mian Jeo like the friends of Hadrat Syed Junaid of Baghdad. Because any spiritual chain which will not reach to the connection of the spiritual chain of Hadrat Junaid of Baghdad so for this reason the learned persons did not consider it as reliable. And also from any learned person, pious person, ascetic or person of religion and in spite of this fact that his living for a period of 60 years in Lahore and there was much rush of the traffic of the people in his service but nobody did not object his method. The student of reality who will present in his service and for him in a short period of time he will find not such benefits that which were not found in the longer period of time from other places. And due to big mystical exercise and endeavors, it could not available anything. Hadrat Mian Jeo's abstraction was such that one day his servant brought wooden staff in presence of Hadrat Mian Jeo and said to him that "This is his staff." I have asked him "Whether he used staff in his hand." And he said "No". He said, " He used only one or

two times.” So one day one person brought this staff for him. He caught staff in his holy hand and he was stood there. And he walked only some steps in the house and he was thrown away that staff. And he was said “That person why should depend upon staff one who has taken the support of Allah.” And after that, he did not take staff in his hand.

And also the reason for throwing of staff is that at that time there he was remembered saying of Allah and came to the thought in the heart of Hadrat Mian Jeo. القها يا موسى “ Oh Moosa throw it”. And when Moosa said اتوكاء عليها واهش بها على غنمي that he depends upon it. And then Allah did not like his talk. Because it is not legal to take help from other than God. Also, this is not the property of a Sufi person. And he did not say it is his staff and or his cloth. Perhaps, for this reason, there was the order of Allah to throw the staff. So that general persons many know that whatever in his hand and in reality is due to Him only. And on this matter taking support is not required. Upon informing this and it is also said to him that there is not required to depend on other than reality. خذها ولا تخف And now hold the staff and do not afraid. Not it

will not harm you. It was said to him as per the way of teaching. And it is not from the way of objection for him. For all holy persons, there is the command of Allah "فاخلع نعليك" and its meaning is that for the footwear of the two worlds one should keep it away with the courage and intention of the foot. One should be empty and alone from the two worlds then he should come to our court. the prophet's courage from beginning to the ending which was away from whatever it is available in the two worlds. When he went on the night journey of acession then there was a command to him "لا فاخلع نعليك" " Do not leave your footwear." As he went there wearing the foot wear. In the praise of the prophet Allah said: "ما زاغ البصر وما طغى" "Either eye did not blink and be ogle."

The Sheikh of Islam said that "When there will be correct of the abstraction then the country of Suleiman will not be known. And when there will no correction of abstraction then there will be the available identification of burden by hand. This way's courage, insinuation, points, and conditions which will be possible by thinking from the above details which were mentioned as above. For this spiritual chain, it is said as follows.

غزل

سلسلۂ زلف یار سلسلۂ ما بود — طالبِ آن روئے را خوشتر ازیں جا بود

ہر کہ دلِ خویش را بست بایں سلسلہ — ہر دم و ہر ساعتش کار بالا بود

دست بدست آمدہ سلسلۂ پیرِ ما — تا بقیامت ہمیں سلسلۂ ما بود

پیرِ ہمہ اولیاء میر محمدؒ بصرہ — از ہمہ افضل بود سلسلہ اش تا بود

مظہرِ او شاہِ من بہترِ اہلِ زمان — ذاتِ عزیزش یقیں ذاتِ معلا بود

دستِ دریں سلسلہ ہر کہ زند قلبِ او — نرم شود ہمچو موم گرچہ حجارا بود

سلسلہ قادریست آن کہ بحکمِ خدا — بر ہمہ قادر بود تا ہمہ دنیا بود

He is a treasure of secrets of the invisible and doubtless as well as he is light of the beautiful meanings and initiative of the manifest of the miracles and shower of the Karamats (supernatural habits) of the manifest. And a sea of the whirlpool and sea of the knowledge of the shore-less sea and in which there are nine skies are there like lamps. He is Qibla (direction in which Muslims turns in prayer) of the present day learned persons, the leader of the world and knower of the secrets of Allah, as well as he is a knower of the secrets of intuition. The guide of the persons of reality. The leader of the mystic initiate of the Tariqat (mystic) way.The synopsis of the

people of the faith. And devotee of the truth and religion of the prophet.

The confidant of the house of the majesty.The witness of the union of intuition. He is Qutub (highest cadre in spiritual pivot) of Qutubs. And known as Ghouse (one who redress another's grievance) of the universe. As well as a follower of the holy persons of Allah. And he was Junaid second and as also Sheikh Mohiuddin Jilani's holy name is Pir Dastagir Mir Mohammed and his title is Mian Mir and Shah Mir. The reason of title is that in Hindi language Mir is called as Mian and Ji is added after the name as a sign of respect. In this magazine where ever there will be mentioned Mian Jeo and from it should be referred as the name of Hadrat Mian Mir as the people used to think him in the place of their master.

Birth

Hadrat Mian Jeo's birth took place in the city of Swistan which in between Thata and Bhakar and which is a real place of inhabitants of his ancestors during the year 938 Hegira year. And I have heard this year by his nephew and which he was brought in written from Swistan. And in that city, he was attained adult age. So he usually speaks the language which is known as Sindhi. His father's name is Qazi Sain Datta Bin Qazi

Qalandar Faruqi. And as per narration of the some of the people of his genealogical links which are connected with Hadrat Umar Faruq (R.A.) in the 28th generation. He was himself a person of Karamats and who has well known as a person of status. It is said that Mian Jeo when he was seven years old then at that time his holy father left this world. His holy mother's name is Fatima. And who was the daughter of Qazi Qaum. Qazi Qaum was a great learned person of his time. And who was adopted desisting and solitude and he was settled in the loneliness. After hard endeavour and mystical exercises, he was obtained the status of saintliness and Hadrat Mian Jeo's mother has adopted the system of endeavours and tasks from his holy father. And who was Rabia of her time. Hadrat Mian Jeo has stated about her mother that "When there she was delivered my elder brother as she was perfect in revelation and karamats so she was able to know that this boy is not eligible of saintliness and intimate knowledge of God." So for this reason one night she was taken bath at the time Tahjud (supererogatory in early hours of morning) prayer she was prayed with Allah that "Oh Allah I want such a boy who should be Arif (pious person) and live in solitude and who should be absorbed day and night in Your remembrance."Then there was heard an invisible

call in which it was said that “There will be given such kind of one boy and girl to you.” So it has happened like that. After that Mian Jeo was born. And he was the second son. Hadrat Mian Jeo had four brothers and two sisters. The names of his four brothers are as follows.

1.Qazi Blan. 2 Qazi Usman. 3.Qazi Taher.4.Qazi Mohammed. And all of them were disciples of Hadrat Mian Jeo but Qazi Mohammed who was perfect in the following.

1.Sufism. 2.Mystical exercise. 3. Saintliness and he has left this world during the life period of Hadrat Mian Jeo. Regarding Hadrat Mian Jeo's sister about her there was given glad tiding and whose name was Bi Bi Jamal Khatoon and along with her, one boy was also born. By BiBi Jamal Khatoon many revelations and karamats were done as well as supernatural happenings. She is living in these days. If God wills there will be mention of her supernatural happenings in this book. Hadrat Mian Jeo second sister’s name is Bibi Badi. When the age of Hadrat Mian Jeo was 12 years old when he began engagement under the supervision of her mother for learning of knowledge of manifest and in the short period of time he has obtained this knowledge from his mother. And at that time there was the revelation of the angelic world to him. After leaving of the

worldly relation he was taken permission from her mother to traveling and tourism. And he has left his house for endeavour and mystical exercises.

First of all before he becoming adult person on the mountain of Swistan he went in the service of Qutub of holy persons, perfect Arif person, who were desisting and realization, sitter on the throne of knowledge of Allah, crown of blessing, the leader of the true persons and one who left all worldly relation, and who was leader of the trusted persons, leaders of true persons, and who was most holy person of the time Hadrat Khizer (A.S.), name of a prophet immortalized by fountain of life) and who was belongs of spiritual chain of Quadaria and who was unique in the time, giving up worldly relations and who was adopted solitude and whom Hadrat Miya Jeo called him as Ghouth. And he went in his presence. And his system was that he does not possess any worldly thing with him except water bottle and mat. He used to spend cold and summer seasons on the mountains. And who used to leave away from the people of the world. He used to eat fruits of the jungle and he used to wear a dress from the navel up to knees. In the winter season he used to build the stove and by collecting wood he used to make fire and heat himself. And night time he used to spend inside of the stove and never he used to visit the city. But

during the whole year, he used to visit the city areas one or two times for sake of travel and tourism purpose. Except for Allah he has no acquittance with anybody. One day the ruler of Swaistan came into his service and what he has seen that he was sitting in the sunlight in the condition of engrossment. He went near to him and he was standing there. And he has put his shadow upon him. And upon seeing this he was raised his head and was seen him. And he said to him that “Why he did come there?”.He said “There is his request from his side so please allow him any service so that he can fulfill the same. ” And in this matter, he has done much insist and request.Then Hadrat told him that the first service is that to remove his shade from him.So he has done like that.Then he has requested him to pray in his favour and consideration. He has said that “ Allah will not bring such a time when there will be thinking of any other thing except Allah.” When he has heard this then he was ashamed of this matter. And he was returned back from there. Also, Hadrat Jeo said that “ Upon taking permission from my mother for the travel and tourism with much fondness I came outside and without control I have proceeded towards jungle area. And at last, I have reached the area of mountains of Swaistan. Where I have seen one

stove there at one corner side. And its mouth was covered. When I have opened it and was seen in it one stone inside of it. And stove was still hot so for this reason I was surprised in this matter.Then I was able to know that the place belongs to some holy person in the jungle. Upon seeing that stove there came my faith become firm completely on that holy person.And so I have decided that unless and until I will not see that holy person I will not leave that place for this reason. I was there for a period of three days without food and water in the condition of surprise. The wind was very cold. I have the desire to sit on that stove for this reason but there was coming thinking that as this place belongs to holy person so it is out of manners and etiquette.After three days Hadrat Khizer came back there. So I went near and said salam to him. He was given reply of salam to me while mentioning my name.Upon hearing my name so there was increased my more faith in him for this reason. He has asked me “When did I came over there.” I have told him “He has come there for three days and one night and since that time I am waiting for his arrival there.” He told that “Today I have gone from this place but he did not see you at this place.” I said to him that “I will not speak against your talking.” Then Hadrat Khizer told that “ It may be like that.” This matter has

happened for the reason of his engrossment. Because of his engrossment, he could not able to know that today he went from there or there was the period of three days was passed from his going from that place. Afterward, he has accepted me as his disciple. And arranged to engage in the worship of Allah.When Hadrat Mian Jeo went into the presence of the Sheikh Khizer then he was accepted him as his disciple. And he was engaged in the worship of Allah. In the short period of time, he has obtained the higher status of the position. He has disconnected all his relation with all except Allah.Even though Hadrat Mian Jeo who was become the disciple of Hadrat Khizer but he was himself was the leader of the holy persons of Allah. He has obtained the following position and status without any source.

1.The sun of the sky of saintliness by without source.
2.The banished of the sky of instructions.
3.The falcon of the world lying beyond space and time.
4.The trooper of the plain of the omnipotent.
5.The diver of the rivers of the world.
6.The traveler of the world of the physical universe.
7.The organizer of the spiritual chain of holy persons.

8.The glorious person among the saintly guides.
9.The rising place of the sun of knowledge and perfection
10.The chosen holy person among glorious saintly guides.
11.The east of the sun of elegance and magnificence.
12.The follower of the holy persons of time and earth.
13.Zenith of the faith and good prediction of Phoenix.
14.The king of great pious persons.
15.The leader of pious persons.
16.The person of saying my foot on the neck of the all holy persons.
17.The sultan of renown holy persons.
18.The Qutub,(highest cadre in the spiritual pivot) of Allah.
19.The lover of Allah.

He has obtained training from the holy soul of the great holy saint of time Hadrat Ghous Azam Dastragi and he was reached to the higher status. Hadrat Mian Jeo has said that “Sheikh Abdul Quader Jilani without any source has obtained training from the holy soul of the prophet in the body shape.” As per record which is mentioned in the book *Naftan Anas* in the chapter Owaisan. The spiritual Sufi Master Sheikh Fariduddin Attar has

said that “ There is some learned person of the mystic way and great persons of Owasia way. And for them, there is no requirement for them for spiritual master in an apparent way. Because for them there is training by the last prophet of Allah due to his favour and support. Owaise of Qarni has not seen the prophet but the prophet did his internal training and this is a fact. His position is very high and it is difficult for anybody to attain such a high position. Such greatness is due to the kindness and mercy of God. Whom God likes, he will be given such a great position. This is the only favour of Allah. And whomever he wants he will grant him such status. And He is great who grant the favour. In the same way, some holy persons who are successors to the holy prophet’s companion and in among them some of them who have given training to some of their disciples by the spiritual way. In this matter, there is interference of any other person in this matter. And they all are called as Owaisia . So in this way Hadrat Mian Jeo is Owasi who belongs to the prophet. His connection of devotion which links with Hadrat Sheikh Abdul Quader Jilani in a double way. Hadrat Mian Jeo upon obtaining the employment of blessing of Hadrat Khizer and during a short period of time with his help of endeavour and mystical exercises he was

completed his work with him there. And Sheikh told him “Now there is no need to staying of you here. You can go anywhere where you like. So you go anywhere and live there.” Hadrat Mian Jeo has obtained permission and go away and went on the way of travel in solitude. For obtaining the knowledge of manifest he proceeded towards Lahore. At that time his age was 25 years old. During the journey wherever he will reach any destination then he will stay there for some days and then he will leave from there. Upon reaching Lahore city he began staying in the mosques.

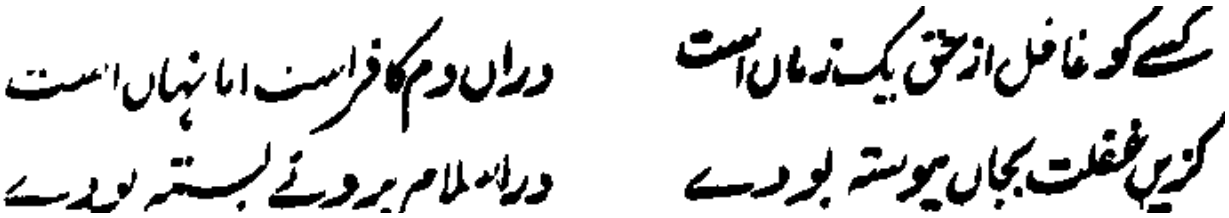
During the reign of the emperor of Akbar he used to attend in teaching and education circle of Sadullah and who was well known learned and scholar of his time and who was well versed in the knowledge of manifest and innermost. In the short period of time, he was obtained intellect part of knowledge and which were traditionally reported and he was ahead in this matter among the contemporary persons of his time. I was heard from Hadrat Akwand Sahib and who used to say that “In those days he has obtained knowledge for few years from our Akwand Sahib and Moulana Namatullah Sahib by attending in their services. Who were learned persons in the knowledge of manifest and innermost and also who were disciples of Moulana Sadallah Akwand Sahib and

Mulla Namatallah said that “ When during the period Mian Mir was studying knowledge with us and at that time we used to taught him knowledge for many years. And he was taken away all our knowledge which was known to us. But during that period we were unable to know his original condition and affairs. It is his perfection of the hiding. This was the method of Mian Mir that during the daytime he used visit holy graves of pious persons. And upon this for the sake of satisfaction and to avoid dangers he used to visit gardens and jungle areas. And there will he will not find presence or coming and going of persons in such places. And where he will engage in the remembrance of Allah there. Those friends who will accompany him at that time and they will also be used to engage in the remembrance of Allah under the shed of trees separately. At the praying time when it will arrive then all persons used to gather at some place and perform prayers in congregation. For going of the garden is the method of the holy prophet in Madina city. As per reference from the book of *Sahih Muslim* and *Sahib Miskwat* and in its third chapter of book of Eman (faith) there is report of the saying of the prophet by Abu Harara available in which it is mentioned that one day the prophet left by leaving his company of companions and he went to some

other place. Upon search, Abu Hara was finding him in the garden. The prophet by giving his foot wears to him and he told him that “To give glad timing to anybody you will see whoever say “ ” and its meaning and interpretation is that “There is no deity but God.” And sure that person will enter in the paradise. From this saying of the holy prophet, it is known clearly that for engagement purpose and for reason satisfaction the prophet used to visit gardens. In the gardens, the prophet will find the following.1.ecstasy 2.fondnes 3. Exposition.

From this purpose this glad tiding of exposition he has sent to the faithful persons. So he has said that the recital of La ilaha illa Allah” and which is key of every lock. Mullah Saeed Khan told me that “He was heard by Mian Jeo and who used to say that for engagement of the truth he has gone in some particular direction for some days. There was one empty house which was outside of the city. Where I have gone there for a period of 15 days. But I could not get satisfaction there in that house. So I have thought I should leave that place. There was one well near that house and one water-carrier used to reside there. He knows that I used to sit in that house for a period of some days. When I left from that place water-carrier came

near me and asked “The reason for leaving the place for me.” I told that “Today from here I could not find peace of mind. But I do not know the reason for this matter.” The water-carrier told him that “Yesterday some people came over to attend marriage ceremony here and when they came here and when nightfall started. So, for this reason, all of them engage in the night in playful activities.” Then I was able to know that their playful activities have left effect in this place. It was caused reason for differences in this area. So I left going in that area. And I have selected another place. Hadrat Mian Jeo used to hate always the company and friendly relation of the people. He used to close the door of the house in the night and used wake in the night and he did use to keep anybody with him there. He used to sit alone while looking in the direction of Qibla (direction in which Muslims turn in prayer). Still, he is following that method. He usually recites the following Persian poetry which is as follows.



For a period of many years, he did not sleep even day and night. Sheikh Qutub who is the holy person of Allah and from him I have heard that

Hadrat Mian Mir did not use to sleep during the night time. And Miya Mohammed Murad Naqi who said that “ Hadrat Mian Mir for few years who used to pass the night just after taking one breath of resting during the night. When he has become 80 years old when he used to pass the night after taking 4 breaths. Despite his old age and weakness his method of trust was perfect and at the level of higher degree. So he used to pull down water from the water bottle. And he never faces any dangers of the thought at any time. He knows well to cure the dangers of the thoughts.” He said a learned person has said much about refuting the dangers of the thoughts but he will say only two things in briefly that for heart there is compulsory of the dangers and if anybody does not has the heart then he will not face dangers of the thought. And so as the friends of Hadrat Mian Mir has no heart then there will be no dangers of thoughts. Some years of his staying have been passed away upon living in Lahore then the people have come to know his condition and information about him. So he was paid his attention towards Sirhind. When he was encountered knee pain and other hard severe diseases so for a long period of time he was ill there. One night he was paid attention towards the spirituality of Hadrat Sheikh Abdul Quader Jilani. So at the same time, Hadrat king of

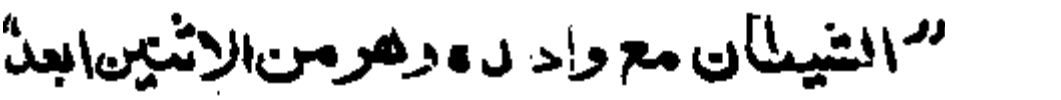
Baghdad and Hadrat Khizer came over there to visit him for his inquiry after someone's health. He was requested with him for recovery of his health. The king of the holy persons has turned over with his hand on his body parts and he has given him a glass full of water to him and instructed him to drink it. When that condition of illness was no more with him. The sign and name of illness were no more with him and he was recovered fully from the severe illness. During the period of illness, he did not keep any servant or caretaker for him in his house.

When Haji Nematallah Sarhindi was able to know about his illness and weakness then he has done his service with the perfection of sincerity and blessing and by thinking it as of his salvation so he has done the high level of his service. As such that he has collected his excrement by his hands. Hadrat Miya Jeo has said that "As you have done a lot of our service of me. But I have not had anything of the world to give you. If you have will then I can make you pious person in the short period of time." And Nematallah due to his nature of blessing has opted for and demand that such great wealth. Mian Jeo has paid attention to him and in the period of one week, he was enabled him to reach on the status of perfection. The first student for whom he has given teaching and who

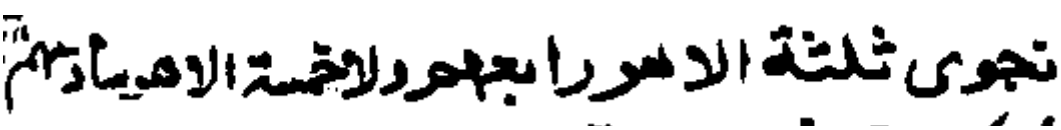
was Nematallah. Hadrat Mian Jeo has spent one year in Sarhind but nobody did not get any information about him. Again he has come to Lahore. The locality was known as Baghbanpura and which now renamed Khanipura and till his life, he was settled down in this area. This time he has got recognition in Lahore and mankind has inclined towards him. Many persons due to his training and preaching were able to reach higher status and position for this reason and were become well known and famous in this country. It is said that when he has come to Lahore after he has allowed engagement of Namatallh in the remembrance of Allah in Sarhind. Then at that time, there was a revelation of the angelic world upon Haji Nematallah. Then Haji Nematallah went to see one darwesh and his name was Jamaluddin who was caliph of Wajihuddin and who used to reside in the Sarhind city. He said to him that “He used to see such one world and for seeing if there are feelings of hate with him.” That darwesh told him that “This is not the angelic world but it is world Jinns.In this matter at the last, there will be the loss to you at the end.” He has done such excegration and for this reason belief of Haji Sahib has become weak and he has been stopped this work for this reason. Due to leaving this work there is not fondness with him so Haji Nematallh

decided to go to Makkah. And for taking permission he has visited Lahore. Upon seeing him Hadrat miya Jeo said him “Tell Miya Haji what event was passed away with him.?” Haji told him details of the event. He said to him “That darwesh was deceived you and that person does not know about the angelic world.” Haji due to his refusal has told him that “He has an intention for Hajj so please allow permission to visit Makkah for pilgrimage purpose.” He said to him that “If you can perform the Hajj pilgrimage here and if you can see Makkah.” Then he said to him that “ If such will happen then he will able to get his aim and ambition. Then he can live here in your service.” Hadrat Mian Jeo has allotted one place for Haji and he has instructed him to recite such and such name tonight there. Haji has followed his instruction. Next day he came to see Hadrat Mian Jeo and has put his head on his feet and regret him much in this matter. He has asked him “Whether have you performed Hajj pilgrimage.” He said to him that “Due to your attention and favour like last time he has passed all destinations one by one and he has reached Makkah and fulfilled all rites of the Hajj pilgrimage there.” Hadrat Mian Jeo again engaged Haji in endeavours and he has become a person of perfect personality. For this reason the learned persons

have told that there is no other great danger than living disciple in loneliness. There is saying of the prophet which is as follows.



Its meaning and interpretation are that there will live Satan with the lonely person with him. And with two persons he will be away from him.”In this matter, Allah says



“Among three persons fourth one and among five persons God will be the sixth one.”

It is said that Hadrat Junaid's disciple thought himself that he has obtained the status of perfection and for him, it is better to live in loneliness. So, for this reason, he has left the company of the Sheikh Junaid and he went into the jungle and he has sat in one corner of the jungle area. When there will be night then one camel will be brought for him and he will be asked to sit upon it. And you to visit heaven. So he will be asked to sit on the camel and he will be taken in the green meadow and where he will see beautiful faces and he will find fine food dishes there. He will see running water there. He will be kept there

up to the morning time. And when he will be wake up then he will find in his hut in the jungle. Upon seeing this condition there was prevailed upon proud and arrogant condition with him. He began claiming that such and such condition will be used to prevail upon him due to his higher level status and piousness. When Hadrat Junaid has heard his condition then he has stood from his place and went to see that sheikh and he has found with him real proud and self-important. He has asked about his condition so he has told him all the details of his events. Sheikh told him tonight "When he will reach there then he should recite three times *Lahoo Wala Quwata Illa Billa*." When there was nightfall then as per practice he was taken there.At the beginning that sheikh has refused instruction of the Hadrat Junaid. But at last, to check the matter he has told three times times '*Lahoo Wala Quwata Illa Billa.'* then they began making noises and went away from there. He found himself in the toilet.He was also find bones around him. Then he was able to know his mistake. And he came in the presence of Sheikh Junaid from the jungle and he was repented in this matter. Then he began living in the presence of Sheikh Junaid.

Hadrat Miya Jeo used to make fewer numbers of the persons as his disciples. As there will be

available less number of persons who will demand Allah. The aim of Hadrat Miya Jeo was that whoever will become his disciple then he will get benefits from the higher level. There is a real thing in this matter is that there will be real benefits in the teaching and training. So the student should get his aim for this reason. Is not like that some Sheikhs for the purpose of gifts and oblations and as well as for the sake of fame and name who will be used to make disciples in large numbers. And they will be preaching as their occupation. They will be ready to fight with the people of courge and used to give a legal opinion of infidelity. And issue orders for killing. So in this matter, my Shah Sahib has said one quatrain which is as follows.

رباعی

یں۔

شیخ رامرید گیری ہنر است — بسیار اورا مرید سیم وزر است
مشغول بہ تو بہ دادن گاؤ خراست — معلوم نکرد کارِ مرداں دگر است

مثنوی

اور نیز فرماتے ہیں۔

کسانیکہ حضرت بنام اندر اند — چہ حضرت ز حسرت زپا تا سر اند
ہمہ خضرِ وقت اند در رنگ و بو — ازیں خضرہا خود حذر ہا نکو
ہر بوریائے کہ دارند جائے — کجا بوریا جملہ بوئے ریا ر
چہ کہ طفلے بود کار شاں — خنک رو مریدان مردار شان

As there is no ability in everybody. So for this reason whenever he will see ability then only he makes that person as his disciple. In the book *Nafqat Al-Anas* it is mentioned that disciple is the different thing and aim is other. The Sheikh Islam said that “The disciple will demand aim with millions of humility and aim will run away from millions of whims from the disciple.”

Also, the method of Mir Joe was very difficult so there will be no courage from anybody in this matter. So whenever anybody who will become his disciple then he will be used to recite the following poetry.

شرط اوّل در طریق معرفت دانی کہ چیست　　ترک کردن ہر دو عالم را و پشتِ پا زدن

رباعی

یں۔

شیخ را مرید گیری ہنر است　　بسیار او را مرید سیم و زر است

مشغول بہ تو بہ دادن گاؤ خر است　　معلوم نکرد کارِ مردان دگر است

مثنوی

اور نیز فرماتے ہیں۔

کسانیکہ حضرت بنام اندر اند　　چہ حضرت ز حسرت ز پا تا سر اند

ہمہ خضرِ وقت اند در رنگ و بو　　ازیں خضرہا خود حذر ہا نکو

سرِ بوریائے کہ دارند جائے　　کجا بوریا جملہ بوئے ریاء

چہ کہ طفلے بود کار شاں　　خنک رو مریدان مردار شان

When the student with true belief and who leave all his relations and will adopt solitude and then he will be used to give him hard instructions of mystical exercises like less eating, less talking and less sleeping. The reason for it was that one who will engage in mystical exercises then he will not think as difficult.

This method was also followed by Sahil Bin Tastari. When all these things will happen then as per sincerity and ability of the student in the short period of time he will make his disciple to reach the level of perfection. In the short period of time, he will clear the innermost of students from all things except Allah. As Mulla Saeed Khan said that "One day he has seen in the book of *Nafqat Anas* in which it was mentioned one caliph of Junaid of Baghdad who was become his successor later and who used to say that he was collected excrement of the Sheikh Junaid by his hands for a period of 30 years. Upon this service, there came a thought in my mind that this is the high level of sincerity of the soul and break through. As such he has done such kind of the service. After that when he has become his successor then also he said this matter. This matter I have told to Hadrat Miya Jeo. And who said that "It is not great work and this work can be done by any person. Yes, that work which was done by Sheikh Junaid in his favour it means that work he was cleared his innermost except Allah." This type of separation and solitude and which is available in our system of Hadrat Miya Jeo because one who will become perfect solitude then he will attain his aim as soon as possible. This method of the Sufi master it is called tearing and fixing. Our Hadrat Miya Jeo

who used to say that in the manifest pollution resulting from coition and in which when there will be left if person's any hair dry while taking bath then, in that case his condition will not become pure from pollution and impurity will remain with him. In the same way even though if any person has left over all his relations but if there will remain in his heart even one danger then, in this case, that person is not cleared from worldly relations and contacts. For this reason still, with him, the impurity of the innermost is found with him.

This is the method of Hadrat Miya Joe that when any person who visit him then he will ask him "Why he did come.? And what is his work.?" If he will say that he has come there to see him then he will treat with him softly and ask him to come and sit there. And after some time he will raise his hands and will pray then he will send him off from there. If he will say that he has come for the demand of truth then he will turn his face from him and did not ask to sit near him and he will reject him. And he used to remove him from his house and used to said to him Baba demand of the true work is not the easy task. It is very difficult to work. In this matter, unless you will not be in the condition of incomparable then you could not get it for this reason.As there is one heart and in

which there will be the capacity of the store of one thing only. So, for this reason, one should be alone in this matter. And one should leave relations of the world. My Shah Sahib who used to say that when in the beginning when I have come over here from Badakshan and at that time I have heard the holy name of Main Jeo. So there was created in my mind fondness to see him. And I have gone in his presence to see him. But he was not paid attention towards to me. So, for this reason, I was used to visiting his house for a period of three years. But he did not say anything to me. After the long period of time, he has tested me then was engaged me in the endeavours.This is a method which belongs to Hadrat Mian Jeo and my Shah Sahib. That at the first they pretend as fascinating for themselves. This ability to dispense with for trial purpose only. Because some greedy persons have with them false demand in this matter and which will be diminished away in some days. As per saying of Allah in favour of the students.

"والتی خبثت لا یخرج الا نکدا"

It means as such heart in which there is no effect at all and it is not good for this work. In which there is no effect of the demand. But in a short period of time, there will be no effect at all.

So it is required to stay in the service of his master on the longtime basis and he should be passed over by himself. And when Sheikh will show no interest in him then he should show his love towards him. And in his heart, the fondness should be increased more and more.

In this way, those who will be selfish and soon they will disorient thier courage. The flame of their selfish aim is like the flame of the love which will be unsettled.

He used to recite the following poetry.

کاش خوباں ہمہ از عاشق خود جاں طلبند
تا بہر بوالہوسے عاشقی آساں نشود

Hadrat Mian Jeo used to recite this poetry usually.

کسے را امتحاں ناکردہ صد بار نگردانی تو او را صاحب اسرار

Sheikh of Islam used to say that “He could not get in demand but yes he will find him in the demand.”

بجست جوئے نیابد کسے مراد دلے کسے مراد بیابد کہ جستجو دارد

Syed Alauddin Dahi have said that “From the above it is referred here is that those who have demand and search which is at a higher level and

in that case he will find his demand. And in the demand, he will not be found.” The Sufi masters who passed away will be used to trial their disciples in this way. The disciple who is on the way permanently then he should not take the false step and his connection should be shown with the spiritual master. Even though in the manifest there will be another thing in his appearance but in the innermost way it should be required as per wisdom.As the parents who scold the children. Every spiritual master will be more kind in favour of the disciples than his parents. So in the condition of ecstasy Sheikh Majauddin Baghdadi who said that “ We are like the egg of the duck at the bank of the river. And our Sheikh, Sheikh Najamuddin is like the hen who spread his wings of training upon us. Then we came out from the egg. We are like chic went to the river. And the Sheikh with the light of karamat (miracle) was able to know in this matter. And he said that “Die in the river.” The people come to know that Sheikh was given cursed in favour of Majaduddin. But I will say that he was not given a curse in favour of Majaduddin. Because if it is not spoken by the tongue of the Sheikh that die in the river. Then there will be a danger of faith and intimate knowledge to Majaduddin. Because here the meaning of the river is the sea of the truth. And

the pious person one who is the eternal person in the river. He is like annihilation. So in this way Sheikh Najamuddin saying in the place of prayer in this matter. Because Majuddin has separated his existence from the sea. The Sheikh has prayed that die in the river. It means the existence of his personality to go into the river of truth and become perpetual.

2. The statement of the content of Hadrat Mian Jeo

It is said that Hadrat Mian Jeo used to live without food for the period of week days. But he will not explain his condition on anybody. And he used to say that for a period of 30 years in his house there was not cooked food. His sustenance was as per the following verse.

It means your sustenance which is promised by you is in the sky.

Karamats (miracles)

Once the brother of Hazrat Mian Jeo came to him from his native town after a long period of the time. He received his brother cordially. But unfortunately, he had nothing in his house that day. He could not entertain him. He asked his brother to sit and himself went to the garden. He

offered the prayers. “O great God I have received a guest and reposting my faith in Your grace. I have caused him to sit in my house. I have no one else except You to help me.”

A voice was heard, saying “We have fulfilled your want before your asking.”

In the meanwhile, his brother came to him in the garden and informed him, that just after his leaving the house a certain person brought food and was for waiting for him. Hadrat Mian Jeo was surprised to see a beautiful young man waiting for him. The young man made a salam to Hadrat Mian Jeo and conveyed the information to him that God, the Almighty, in His grace and kindness had sent the food for him and had also sent something in cash. God has assured him that he would give Hadrat Mian Mir whatever he asked for.

Hadrat Mian Jeo asked the young man as to who he was. He replied that he was just an ordinary person.? Hadrat Mian Jeo took food with his guest. The young man, on the pretext that he was keeping a fast, did not join them.

After the young man had left, it came out that he was an angel. Regarding Hadrat Sheikh Abdul Quader Jilani it is said about him. There is a statement of his servant that due to the feeding of the guests there was the debt of 250 dinars. And

one day one person came over there to whom I did not know him. And without taking permission he went to see Sheikh Abdul Quader Jilani. And he had talked with him many matters. He was taken some gold from him and he said that it is for your debtors and after saying he was left over from there. Sheikh told me to give this gold to the persons who have given loan amounts. Then he said he belongs to Qadar of Sarfi. I have asked him what is the meaning of Qadar of Sarfi.? He told that “Qadr of Sarfi means that he is an angel to whom Allah sends to his holy person to pay amounts to clear their loans.”

In the beginning period, Hadrat Mian Jeo used to spend his life as per method which was mentioned on the above. But in the last, there is the statement of his servant and who said that Sheikh was told him to cook one kind food only. I used to cook that food in the earthen pot and take before him. He used to eat that food along with all his disciples. If any disciple will not found then his portion of food will be separated and sent to that disciple who will be absent in the meeting of the Sheikh of time and especially food will be sent Sheikh Mohammed Lahori. And he used to say he is having many family members.

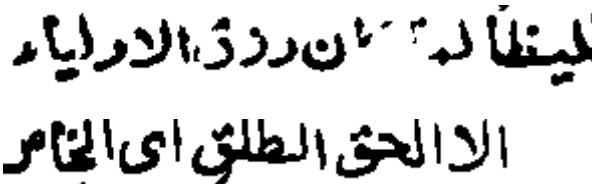
Hadrat Mian Jeo who will find usually in such engrossment that during day and night and he

used to eat lesser food. Always he will find in the witnessing of the elegance of perfection of Allah. Usually, always he will ask for what is today or which is this month.? I have heard from my Hadrat that Hadrat Mian Jeo used to have a high level of engrossment with him as such that there will be a morsel of the food in his hand but sometime he will not be aware of it. For such a group of holy person’s food of the soul and nourishment will be provided from the invisible world. They have not required the food which is visible. Their food is a remembrance of Allah. If by chance they eat something it is only for sake of conformity of the persons who will present in their meetings.

The Sheikh of Islam said that Abul Hasan Qarqani is his saintly guide in one matter and it is that one who will eat and sleep. And that he is a different thing. And from the people of saintly dress he used to accept less victory amount from them and from that amount he used to spend some little amount and remaining more amount he will give to needy persons. If any devotee who will bring the amount of offering then he will be used to accept the same and from that amount he used to prepare food and share that food with all people and recite the following poetry.

گر شود عالم پر از خوں ماں ماں کے خورد مرد خدا الا حلال

Mulla Asmatullah has said that“ In the above poetry there is added subject from the saying of the holy prophet and its translation and interpretation is mentioned as follows.



“If the whole world will be full of the blood and prosperous with wealth then also the persons of Allah will not eat except legal food.”

Mullah Masoom who was also present at that time and he has said that there is available one verse in the holy book of Quran in which the subject of the poetry of the above couplet is there in it.

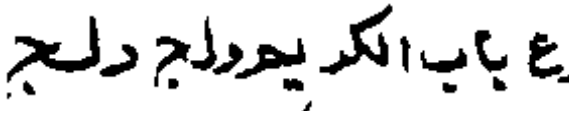
The translation and interpretation of the verse are mentioned as follows.

“ Those who have done good deeds and who accepted faith and for eating for them there is no problem. There will be required fear of Allah and accept of the faith. And do good deeds. And then fear Allah and accept faith. And then fear Allah and do good deeds. Allah loves those persons who will do good deeds.”

If any person who used to bring cook food continuously then, in that case, he will prohibit him in this matter. One servant has reason in this matter so he said that “If any person will send then there will be created hope in the heart. And for this reason, there will be going off the trust. And there will arise danger. This he said that danger will arise but in his heart, the danger will not arise there. But whatever he has said only for the sake of the teaching of the students and friends. His holy personality was free from such dangers. I can say that in the heart of Hadrat Mian Jeo there never came any danger. Now the general friends of Hadrat Mian Jeo who acted upon the method which was advice by him. There was devotion for him from rulers, wealthy persons as well as general and special persons of the time. And always they used to present in his service of blessing with offering and presents. But he did not use to accept offering and presents of the rulers and wealthy persons. And he used to said that “You have sent a gift by thinking him a beggar. But I am not beggared and did not deserve all these things. I am rich and who belongs to Allah and such person will not be a beggar person. Go and distribute among deserved persons.” I have not seen such a person in whose look the world was such inferior and which was much inferior in

the look of Hadrat Mian Jeo. He was closed down his door for the mankind. He used to keep away from the company of people of the world. In his youth period, he used to visit gardens as well as jungles areas whole days. Nobody was not able to visit his room. After the evening prayer, he used to enter his room and he will close his room from inside by the chain. During the olden days even in the day time he used to live inside of the room due to pain in his feet and used to keep closed his room from inside.

Yes if any person for his big need if he wants to visit him then in that case as per following saying of the prophet then he will allow that person in his room.



the meaning and interpretation of the saying of the prophet are as follows.

“ Whoever will knock the door of generous person and for him, his door will be opened.” For such a person he will pray in his favour and return him from there at the same time. He used to say that“ Friends you have work and engagements with you and also I have too with me. You go and engage in your work and I too engage in my work. “ Even one second of his precious time will not be spent

without presence of the heart. And sometime he will recite the following couplet.

یک نفس بے او برآوردن خطاست چہ بہ کعبہ رو بازمانی چہ بہ راست

چوں سرا خود اند آمد بندہ را چہ بکوئے باز مانی چہ بہ بکاہ

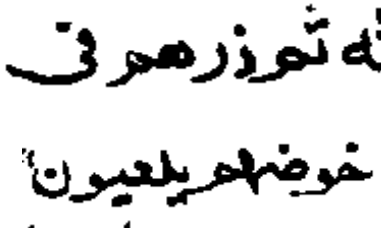
It is said that one time many learned persons were present in his meeting. And at that time this issue of the following discussion was started.

التعظیم لامر اللہ والشفقۃ علی خلق اللہ

And its meaning and interpretation are that “There should be required to give the respect of the commands of Allah and there is required kindness towards the mankind.”. He was asked by one learned person “What is the meaning of this saying.?” He has said that “There should be required to act upon the commands of Allah. And there is required kind treatment with mankind of Allah. He has said that “There is required good meaning of this saying. That learned person told him that “You should explain in this matter.” He said that the meaning of order is here soul. As it is mentioned in the Quran and which is as follows.

"قل الروح من امر ربی" So its respect is it should not be kept away from the remembrance of Allah. And there is required to keep away from the

dangers. And the meaning of is here referred to as parts of the human body. So kindness upon them is that from them there should not be done any illegal act which is against of the Islamic law. And there should not get contentment and pleasure of the world. So that he will be involved in the punishment of the other world. As it is mentioned in the saying of Allah as follows.



The meaning and interpretation of the verse are that “It is required by Allah that they be under consideration about themselves.” Allah has prohibited his prophet from the attention of the ur-related.” The prophet usually free from the unrelated then he used to engage in the remembrance in the name of the personality of truth. In the last Islamic war Hadrat Abu Baker came in the presence of the prophet of Allah by wearing the skins of the date fruit and at that time he has spent all his wealth and properties for the sake of Islam. So then the prophet of Allah has asked with him “ Oh Abu Baker what have you left for yourself. And Hadrat Abu Baker has replied that “Allah.”

Sheikh Junaid of Baghdad who was stood 30 years in the nights and engaged in the remembrance of Allah by saying Allah, Allah. Once it has happened that in Baghdad there was find too many bad deeds there then at that time Hadrat Shibli was said in the dream that “If you were not present in Baghdad and if you were not engaging in the remembrance of Allah then there will be sent such calamity on Baghdad and with that city of Baghdad will be destroyed immediately. When any person if will say Allah and it is enough for him and it is the great name of the personality of Allah. It is said that the leader of uni-tarians Shibli used to say always Allah, Allah. So the people have asked him why he did not say لا الہ الا اللہ then he told them that except this he did not see anybody. So that he could negation for it. One day Sheikh Shibli has asked with Abdul Rahman Kharsani that have you seen anybody except Shibli who only says اللہ اللہ. He said that he did not even see Shibli by saying اللہ اللہ . Upon hearing this he was become unconscious and has fallen down on the earth. Sheikh Abu Baker Shibli has said

اذا قلت اللہ فھو اللہ واذا سکت فھو اللہ یا اللہ یا من

ھو ولا یعلم ما ھو الا ھو سبحانہ وحدہ لا شریک لہ

“When you say Allah then at that time Allah will be there and when you will be silent also then also Allah will be there.” “Oh Allah, and what is Allah and he did not know who is He?. He is pure and one and has no partner.” Then he has fallen down there.

Hadrat Mian Jeo used to talk less with the people. On the way, if the companions talk with each other. So he did not like this matter. So he will prohibit it from others that due to the conversation a person will be away from engagement. So for this reason for narratives, you will be away from the worship of Allah. Also, he will instruct the companions if you pass from the bazaar and ways lonely so that then engaged in the worship of Allah. He does not use to visit any person’s house. And he used to say that “One who will be angry for the entry of other persons in his house then how he will like to go to other person’s house.” In his look of effect, there was no value and respect of the people of the wealth. One person has requested with him to remember him at his good time. But while remembering his Pir (include, Murshid (Arabic: مرشد , meaning "guide" or "teacher) Sheikh Khizer he has said that “There will be dust on such time when you remember at that time.”

3.The meeting with Emperor Jehangir

Hazrat Mian Jeo did not like to meet anybody. But sometimes he was asked to do so. Emperor Jahangir reposed faith in the friends of God. He was fond of meeting Hazrat Mian Jeo. The emperor, one day, sent a special messenger to Hazrat Mian Jeo requesting him to honour him by his visit to him, regretting his (i.e. Jahangir's) inability to visit him due to the distance and the pressing demands of the business of the state. Hazrat Mian Jeo accepted this request as per saying of the prophet من دعی فلیجب and its meaning and interpretation are that "If one will call accept it." and went to the royal palace. The emperor showed him his utmost respect.

His inspiring company had such a great effect on the emperor, that he sought his permission to abdicate and devote himself exclusively to the remembrance of God. The emperor further told him, that "He made no distinction between gold, silver, precious stones and bricks and stones." Hadrat Mian Mir then said thus: 'A perfect Sufi is one, who does not make any distinction between a

stone and a jewel. Since you say that you make no such distinction, you are a Sufi'. The emperor submitted that by giving such arguments, he wanted to kill him. Thereupon Hazrat Mian Mir replied: "Your existence is necessary for looking after the people. By the blessings of your justice, the faqirs are concentrating on their work'. The emperor implored him to pay him attention. Hazrat Mian Mir told the emperor: 'At first you secure a conscientious and able man like you for the service of the people. Thereafter I will take you with me and get you engaged in the remembrance of God'. This reply was highly appreciated by the emperor. The emperor then wanted to know if Hazrat Mian Mir required anything. Hazrat Mian Mir replied that he did not require anything, but he wanted permission to leave. The emperor bade him farewell with all the honour due to him. Leaving from royal place Hadrat Mian Mir went back to his house. As there were many benefits to the emperor Jehangir from the company Hadrat Mian Mir so for this reason he has the desire to meet his second time. So he has sent two invitation letters by writing his hand in the presence of Hadrat Mian Mir and one invitation letter which has written for him before his meeting and another was after meeting of Hadrat Mian Jeo and in its beginning he has

written that this sincere person after getting real humility is submitting his request of meeting with much sincerity. And in the invitation letter, he has mentioned his desire to meet him. And at the end of the invitation, he has written as ‘Servant Jehangir Shah’ ‘Sent In service of Sheikh Mir.’ In the second invitation letter, he has written that “Submitted request in the hounrable service of Hadrat Pir or Peer is a title for a Sufi master or spiritual guide. They are also referred to as a Hazrat or other words that refer to a Pir include, Murshid (Arabic: مرشد , meaning "guide" or "teacher"), Sheikh and Sarkar (Persian word meaning Master, of helpers of Sheikh Mir is submitted letter by Jehangir who is obedient in the court of Allah his request in your service of the prayer that kindly be added some time his name at the time of prayers to enable this man of the God to free from the cruel of the Shia ruler. The person one who will break promise then surely he will be punished by Allah (Amen). This letter which was written when the ruler of Iran has attacked Qandhar.

Mian Mir was a friend of God-loving people and he would shun worldly, selfish men, covetous Emirs and ambitious Nawabs who ran after faqirs to get their blessings. To stop such people from

coming to see him, Mian Mir posted his mureeds (disciples) at the gate of his house.

Once, Jahangir, the Mughal emperor, with all his retinue came to pay homage to the great faqir. He came with all the pomp and show that befitted an emperor. Mian Mir's sentinels, however, stopped the emperor at the gate and requested him to wait until their master had given permission to enter. Jahangir felt slighted. No one had ever dared delay or question his entry to any place in his kingdom. Yet he controlled his temper and composed himself. He waited for permission. After a while, he was ushered into Mian Mir's presence. Unable to hide his wounded vanity, Jahangir, as soon as he entered, told Mian Mir in Persian: Ba dar-e-darvis darbane naa-bayd ("On the doorstep of a faqir, there should be no sentry").

Pir Mian Mir, whose mind and soul was one with the Lord, caring little for the emperor's angst, replied in Persian: Babayd keh sag-e-dunia na Ayad ("They are there so that the dogs of the world/selfish men may not enter").

The emperor was ashamed and asked for forgiveness. Then, with folded hands, Jahangir requested Mian Mir to pray for the success of the campaign which he intended to launch for the

conquest of the Deccan. Meanwhile, a poor man entered and, bowing his head to Mian Mir, made an offering of a rupee before him. The Pir asked the devotee to pick up the rupee and give it to the poorest, neediest person in the audience. The devotee went from one dervish to another but none accepted the rupee. The devotee returned to Mian Mir with the rupee saying: “Master, none of the dervishes will accept the rupee. None is in need, it seems.”

“Go and give this rupee to him,” said the faqir, pointing to Jahangir. “He is the poorest and most needy of the lot. Not content with a big kingdom, he covets the kingdom of the Deccan. For that, he has come all the way from Delhi to beg. His hunger is like a fire that burns all the more furiously with more wood. It has made him needy, greedy and grim. Go and give the rupee to him.”

Emperor Shabuddin Mohammed Shah Jehan after the death of Emperor Jehangir who was his real caliph of his father who was become his successor as his father also showed Hazrat Mian Mir great respect. The emperor twice visited him in his khanaqah (Sufi center). He found him a perfect wali. At that times I was also present at his meeting. Hadrat Mian Jeo was said to him much elegant matter and also advised him. There was such effect of the company of Hadrat Mian

Jeo so the king used to say always that he did not see such darwesh like Hadrat Mian Jeo in relinquishing and solitude On the occasion of his first visit, the emperor was accompanied by four persons.

Hazrat Mian Mir first advised the emperor, that he should look after his people and the affairs of the state. He should not indulge in pleasure. He should be just to all. He should spend all his time in the service of the people, for if the people are satisfied, they will be happy and the state exchequer likewise will be full.

After this discussion about religion and faith was started. As I was suffering from one disease and for the cure of such disease for which physicians were given reply of no cure for it. The period of illness was over a period of more than four months. But in those days I was not known of him. And not known to him. The king was taken me along with him and he was requested with much sincerity and with a great deal of humility to pray in my favour. So that I can recover my health. The king by holding my hand he said Hadrat Mian Jeo “He is the son of my friend for him all physicians were given the reply that his cure is not possible. So he should pay attention to him.” Hadrat Mian Jeo held my hand and he was filling his water cup with water and on it he was blowing

over and he was asked me to drink that water. Upon drinking that water in a period of one week all my illness was gone away and I was recovered complete health. During in this week I was sent somebody in service of Hadrat Mian Jeo with a request of recovery of his health in his service. Hadrat Mian Jeo then told him that “Within four days in such and such time and in a such and such minute he will be covered his health.” So as per his saying that person has recovered his health exactly at the such and such time. The king has stayed for a long period of time in the house of Hadrat Mian Jeo and he was prayed in favour of the king and then bade his God bye to him.

When the second time the king visited Hadrat Mian Joe's house then at that time also there was a discussion by him with the king about fine elegant matters. In this meeting also the same persons were present with me there who visited at the first meeting On the occasion of his second visit, the emperor submitted that he should pay him some attention. Thereupon Hazrat Mian Mir replied: ‘It is advisable that when you perform a good deed and make others happy, that you say a prayer for yourself at that time. Do not ask anything from anybody except God’. At that time Hadrat Miya Joe has recited this couplet.

ہم خدا خواہی و ہم دنیائے دوں ایں خیال است و محال است و جنوں

Prince Dara Shikoh was of a mystic turn of mind. He loved the company of the Sufis and mystics. He reposed faith in the spiritual powers of Hazrat Mian Mir. Dara Shikoh met him a number of times. The letters written by Hazrat Mian Mir and addressed to Dara Shikoh are revealing and searching, as they point to sad events, which actually happened, resulting in the catastrophe when Dara Shikoh was beheaded.

Sheikh Bilal who was great holy persons of the city of Lahore. Also, he used to keep fasting in the daytime and he will be used to standing during night time. About him, Emperor Shah Jehan has asked him during his visit of the house of Hadrat Mian Jeo with Hadrat Mian Jeo and who has replied that “ I have seen that Pir of him and who used to perform four rakats (one set of standing genuflexion and prostration in prayers) of the prayer. That also he will not be used to perform without danger. The prayer of without danger is such prayer in such prayer there will be no thought except Allah. Hadrat Mian Jeo will not accept the prayer of dangers. But even he will not find entirely as correct prayer. Because of the saying of the prophet it is mentioned which is as follows.

لا صلوٰۃ الا بحضور القلب

And its meaning and interpretation are that “ The prayer is not legitimate without the attention of the heart.”

It is said that one day Mullah Hakim from Sialkot was sitting in his service. He said there are two methods to reach to Allah. First is the passion that in which at one time Allah will take the person towards him. And will make him the person of realization and Saluk (mysticism) in this method by endeavours and mystical exercise and by holding the edge of the holy person then one can reach toward Allah. This way’s details are such that Salik’s (student) first place is the angelic world. When the power of mystical exercise on this place which is the revelation of the angelic world. And at that time his Pir who will engage in endeavours in any method and will send him to the jungle. And that student who will engage lonely in the gardens and jungle in the remembrance of God. So that he can get the habit of keeping away from the company of the mankind. And he can go near the fountainhead of bounty. During this discussion, Mullah Abdul Hakim has said that by doing this there will lapse of the congregational prayers. Then Hadrat Mian Jeo told that “It is the matter of surprised that you are saying like this. It

is compulsory for the Muslims that they should research the prayer. And get the attention of the heart. So that they can rectify their prayers. Because in the saying of the prophet it is mentioned that unless and until there will no attention of the heart the prayer will not be correct. So in such condition what is the benefit of the congregational prayers.? If in fact he knows the method of the prayer and there will be attention heart available to him then in such case it is better to perform prayer alone instead of the congregational prayer. And when we will engage in the worship of Allah then it has not happened that our congregational prayers have lapsed there. Our friends who will find here and there beneath of trees and in other corners who will engage in the worship of Allah and all will perform together with the prayer in congregation. The king of this time also stayed with Hadrat Mian jeo for one part of the day and then he left from there.

Sheikh Mohammed Lahori said that when the king left from the house of Hadrat Mian Jeo then I went to see him and asked the details of the information in this matter about how the meeting was passed away. Hadrat Mian Jeo has said that “The kings are perfect persons and belongs to the manifestation of the special status. But due to coming and going of the kings and talking with

them then I am not finding the difference with me. Because in the work at that time in which he was engaged and he was continued in such work. When the Sufi person will become perfect then his heart will become free from every danger and then in such condition, anything will not cause harm. And he will become like the king. Then in his look, there will be no value and respect of the worldly king. All kings will be subdued by him and the meaning and interpretation of it is that

“ For the person who has with his side of God then he has all with him.” "من له المولى فله الكل"

The king has brought gifts of shawl and turban and Tasbih (rosary) made of the dates in service of Hadrat Mian Jeo. And he has said to him “As you are away from the things of the world to accept these presents from his side.” But Hadrat Mian Jeo has accepted rosary of the dates and but has not accepted the presence of the shawl. So that rosary was given to this sincere disciple. So, for this reason, this time faith of this sincere disciple was increased with him. So when the king and other persons went to the upper storey of Hadrat Mian Jeo to visit him there then at that time I have thrown my footwear by thinking his house as holy valley and went up to the upper storey without wearing the footwear there. At the

meeting place Hadrat Mian while talking with the king he used to chew cloves in his mouth and used to keep out from his mouth. Some persons in the meeting have not liked his act in this matter. But this sincere person due to the perfection of devotion and sincerity has begun collection of those cloves and I began eating them. At that time there was created in me un-relatedness from the world and there was created in my love and affection for this group. Due to its blessing, there were shown many effects on me. And I have got. Whichever I desired I have got. Due to this reason, there was increased with me the power of speech. And my habit has become suitable. And I hope that on the day of judgment I will be counted among his slaves. And my resurrecting will be in this category. And when the king went away from there along with his courtiers. Then at that time, this sincere person went lonely in service of Hadrat Mian Jeo and I have put my head on his holy feet and for the long time I have touched his feet. At that time he with cheerfulness and happiness has touched his hand on my head. He was granted honour for me. And bade me farewell. When he was heard from his companions that I have gone upper storey with foot wearing then he has become happy and he has prayed in my favour again.

Miya Haji Mohammed has said that “When the king left from the place of Hadrat Mian Jeo then at that time he was remembered your name and he has said that he forgot otherwise we would have to do recommendation of a such and such person with the king. Then he said it is good we will present his recommendation before Allah. And such remembrance is sufficient in this matter.

Hadrat Mian Jeo for this sincere and devoted disciple used to do utmost kindness and favour and who has in his perfection of faith. So daily before his sincere friends and disciples like Mullah Saleh, Sheikh Ahmed, Miya Haji Mohammed Nibani, he has said that as he used to pay attention to the such and such person and so you should also pay attention to him. If you will not pay attention then in such case you will be away from the Allah. Also, one servant from my family went in his service of Hadrat Mian Jeo. It was his method that he used to ask the name of the person who used to present in his service then he will ask what is his name.? And after praying in favour of that person he used bade him farewell from there. So he did such treatment with my servant. So that servant told him that “He is a servant of such and such person. If he will ask about the treatment met with me by you then what he will reply to him.?”He said to him “If you are the servant of him

then you sit here.” And he asked him to sit near him and recited the following line of the couplet.

اے گل بتو خورسندم تو بوئے کسے واری

Then afterward he was paid extreme attention and favour towards him. Then he has requested him to teach him something. He has said to him “To do meditation of the face of his master.” And also Khaja Bihari used to said that “We did not see rosary in his hands. One day while taking rosary in his hands he was reciting something. I have asked with him that “Your honour you did not take rosary any time in your hands. Then what is this.? And for whom it belongs.?” He was by taking my name has said to all friends that as he is ill so he was reciting.

Miya Haji Mohammed Niabani has said that “ Some body with Hadrat Mian Jeo while mentioning my name has asked whether he has favour upon him”.He has replied to him that “He is our soul and he is our eye.”Also, Sheikh Abdul Wahid used to say that some time Hadrat Mian Jeo used to say to his friends that “To think about the such and such person and sit and pay attention in this matter”.So one day he has given me this instruction. Regarding my connection, he has recommended to all to his friends. So for this

reason till now all friends have upon me favour and attention. Until Hadrat Mian Jeo lived there was a benefit to me due to his favour and attention. And even after his death due to reciting verse Fateha upon his soul, there were available unlimited benefits as well as blessings to me for this reason of attention towards him. Many time I will found actually myself in the presence of his service. And for myself, I will think him as Owase for my favour and attention.

So one night I have seen Hadrat Mian Jeo actually in one night and who said to me that come on I will teach you about meditation. He has done meditation and he asked me to sit and he has taught me like that. And on the date of 7th Zil Hajj on a Monday what I have seen that Hadrat Mian Jeo was sleeping at outside of his house then I have visited him. While going near to him I have said salam to him. He has caught my hand and he has said that “To come close to him.” And he has removed my dress from the chest and he has also removed his dress from his chest. And he has asked me to join my right breast to his right breast and he has said to take his entrusted thing. From his chest, so many lights have been discharged as such that I have told him that “Oh Hadrat it is enough and now stop it as I am full of these lights and otherwise there will be no capacity with

myself. If it will be more then my chest will be burst out.” At that time I have found my chest with light and with fondness in it. Also on 27th Ramadan, Monday in the year 1050 Hegira year during the night time and he was with me during the night time and due to the kindness of Allah and attention and favour of Hadrat Mian Jeo I have found my night of power with me. At that time I was sitting by looking my face toward Qibla. So I was worried and for this reason, I have stood and shake myself but my heart was wakeful and uneasy. At the dawn time, I have seen one high and beautiful mausoleum there. And around which there were many gardens. So I thought this mausoleum of Hadrat Mian Jeo. That tomb was decorated well and in the middle of it there was one grave in it and Hadrat Mian Jeo came out of that tomb and he was sitting on one chair in the fine dress there. When his look was fallen upon me then he has called me happily towards him. He was has given me a place near him. He has paid kindness towards me. And for every moment I have begun kissing his hands and feet and touching by my eyes. After lots of kindness and affection, he has given sweets to me and he has caught my hand and told me to come on I will teach you something. He has removed my face covering and also he has removed his veil from his

face and he has touched his two fingers of witness with force into my ears as such that there was started hearing of the Sultan of the recital (Among these, Zikr of هُو (**Hoo**) is **Sultan**-ul-**Azkar**.) from my ears. There was overwhelming of this sound upon me. Then he was embraced with me and then he has thrown me away from him.So, for this reason, I was lost my consciousness. And upon me such an occurrence which was happened that which could not be mentioned in the writing as well as in the speech. I have got my aim. There was more of flavor which I have got. I have got victory upon victory and there was no more distance and nearness in the between.

The Physical features

One who sees his holy face then he will find light in his eyes. And his heart will be happy very much for this reason. His complexion was wheatish large and very much pleasant. And the power of eyesight was very sharp, and wide forehead. From his holy forehead, there will be the effect of felicity and supernatural acts like the morning light at the time of the dawn. The eyebrows were in normal size and also a pupil of the eye was in normal size. All body parts of

Hadrat Mian Jeo were suitable and in average type. And his beard was like full of the fist so it can also be described as small. And nowadays it was become white due to age factor. He was become weak body person due to too much endeavour and mystical exercise. His height as per saying that in all dealing the middle way is better so his height was in the middle. In the last age when he was become 100 years old then due to the reason of the old-age and illness problem in the feet so, for this reason, he used to sit and perform daily prayers by sitting condition. There will be available perpetual diseases to the learned persons of the time. So it is a famous event that one slave girl has requested in the service of Hadrat Abu Baker that to release her. He has reason in this matter so she told him that “She has heard from the prophet of Allah that in the body of any person if there be no disease then that person is away from the grace of Allah. And in your holy existence, I do not find any difficulty.” He was taken the cold sigh and he has said that “ Since many years he has pain in his tooth and due to its server trouble he could not sleep well even for a minute but I could not disclose this matter.”

Imam of unitarians Sheikh Mohidin Arabi was given information to the Sheikh go Egypt and

bring some pure oil of Lisan from the royal treasury. When he has brought oil and

presented before him then he has said to him that “God may give you reward as per your intention. There is one dog which is laying before shrine building and who is suffering from scabies disease so go and apply on his body. Till now many kinds of oils have applied on his body but still, there is no benefit at all. This is a patch of the love of Allah and which is a cure for his treatment. Sheikh Sahib told that “He has some disease on his hands and there is the pain in my two knees. But I think this pain as holy. Because it is an inheritance of the saintly guides.”

In those days there was a weakness in his eyes. But his eye pupil was in its original condition. In this matter also there is much wisdom of Allah which is available there. Allah’s wisdom will be there in the manifest and as well as in the innermost and which will not be the same and similar so it will be different in the above. But from it, there will be sure available benefits. First is that as Hadrat Mian Jeo will observe elegance of truth through the eyes of the witness. So for this reason in the beginning and afterward his holy epistle was the same. But as per human nature that due to excessive work in the eyes there will

be the difference in its sense. So Hadrat Mian Jeo also as per his desire and as per his option he has kept hidden eyes of the manifest except for the watching elegance of the personality of absolute as secret in this matter.

The other thing in this matter is that unless the persons of eyes of manifest will not close their eyes by watching the un-related things then they cannot able to think about the observation of his friend by the eyes of the omnipresence of God and insight. Also until and unless there will be not closed entirely the door of the eyes by watching un-related things except Allah. The door of the heart which is empyrean of Allah. And which is never opened. And upon it, there will be no fall of light of oneness of the sun.

ولارا میکہ داری دل درو بند وگر چشم از ہمہ عالم فرو بند

As also for him it was available wealth for observation of elegance of truth through the eyes of the manifest.

Also, he has with his eyes of the manifestation for observation of the elegance of truth and so for this reason to keep the secret of this great grace he was kept his eyes closed for the remaining period of his life for this reason. Because upon obtaining of such great grace of elegance of

utmost of Allah then in such case the people think not good such look which watch unrelated things than the truth. So Hadrat Mullah has said which is as follows.

کند در ہستیِ او خویش را لم بہ بند واز دوئی چشم تو ہم

It is said that when the last time of Hadrat Junaid of Baghdad came then he has recited and he has closed his eyes. At the time of washing of his dead body, the washer man wants to open the eyes to pour water into in the eyes but there came a voice from the invisible angel in which it is said that“ To leave over your hand from our friend. That eyes which were closed for our sight and which will be opened except for our sight only.”

And Junaid of Baghdad used to say that “ If Allah will ask to see him then he will not see Him. Because the eyes which will be there for the friendship of unrelated and irrelevant. And for me, modesty is stopping in this matter.

غیرت از چشم برم روئے تو دیدن ندہم گوش را نیز حدیث تو شنیدن ندہم

Also, Sheikh Junaid has said that the name of Sufism is that to sit for a while without betemar.

Sheikh of Islam has said the meaning of batemar is that to find without search, and to look

without seeing because there is a defect in the seeing of the sight.

Also, the prophet of Allah has said that “For whom Allah has kept without sight of the manifest and for him He will give his lighting the other world.” He will be blessed and sanctified with his holy elegance. If it will not then if any person who has this grace with him then for him in whose eyes there is no sight so from one of his attention Allah will grant him the light of guidance and saintliness. With him for getting this has no effect and value for this reason. It shows whatever which has happened due to his desire and wish in this matter. The sight of Hadrat Mian Jeo and which did not depend upon sight of the manifest. Because when the sight of heart will be working then at that time nothing will be kept away from the look. So there will be no requirement of the eyes of the manifest. In such condition, there will be one spectacle in the eyes of the manifest. And which will add more light actually. But the only spectacle cannot work in the place of the eyes. Because seeing is the special work of the eyes. So one day my Sheikh Saheb told me “To close my eyes. And see a such and such thing in the invisible world.” I told him that“ I can see it by closing my eyes.” So he has praised me in this matter. And he said “You are saying all true.

Because when the eyes of the heart are clear and with light then there is no need of closing of the eyes of the manifest. At that time it will be possible that while not closing the eyes there will be the possibility of the observation and wonderful things of the angelic world." So here it is known that the closing of the eyes is for heart's peace and to remove the difference in this matter. But this matter does not depend upon the closing of the eyes. Because pious person's eyes can see two worlds and the things there in it. And in his eyes all world it seems as not ending of the night.

One day Hadrat Akwand Mirak who was my master in the knowledge of manifestation and he was great level learned as a well ascetic person. And who was very firm in the saying of the truth. Who had made an intention to present himself in the service of Hadrat Mian Jeo. I have sent my request in his presence through him. Hadrat Akwand Sahib said that when he has reached in service when he was told me to sit near him. And he was treated with me with kindness and sincerity. That letter which was in his turban so he has forgotten about it there. On that day I thought in my heart that I have not seen any karamat (super natural happening) from Hadrat Mian Jeo. During the time of discussion, Hadrat Mian Jeo has extended his hand and he was taken that

letter which was in the turban. And he began reading the letter from start to ending word by word before me. It is an event of that time when there was a disturbance in his eyesight of manifest. He has said that “There was no his intention from this. Showing of karamat is very easy for this group.” In this situation, there were happened three supernatural acts by Hadrat Mian Jeo.

1. The teacher has forgotten to give my letter to Hadrat Mian Jeo but he was collected from the turban.
2. There was thought in the heart of the teacher that he has not seen any supernatural act by Hadrat Mian Jeo. But by the light of karamat he was able to know in this matter and shown his supernatural act.
3. Inpsite of not having his eyesight Hadrat Mian Jeo then he began reading the letter from start to ending word by word before me. It is an event of that time when there was a disturbance in his eyesight of manifest.

The dress of Hadrat Mian Jeo

He used to wear the dress like the dress of fakir and darwesh persons. He was not wearing a saintly dress and rag dress but he used to wear a low-cost cloth turban on his head and wear thick cloth shirt on his body. And when it will become

unclean and impure then he himself used to go river and wash by himself there. He used to instruct his companion very much to keep the dress clean and neat. The dress of his servants and students will same and similar to Hadrat Mian Jeo. It means shirt and turban. Any of his students did not wear Taqia kind of cap or saintly dress by them. In his method, there is no system of wearing rag dress. If he will engage somebody then he will not give him rag dress to wear by him. Because it depends upon the pledge. And also he used to say that dress should be such that nobody should know anybody that he is fakir or not. For the dress of the people of the customs and names always he used to disagree with it. Because nowadays to wear rag dress is only has become show work. The condition of the heart is not as per the manifest. The author of book *Kashaf Mahjub* said that “This work does not depend upon wearing of the saintly dress but it is related with the saintly dress. For him the qaba (tunic) is a cloak. And when it will not be unrelated then his rag dress will become unfortunate on the day of the judgment and it is like the manifest of the letter of bad luck. If you wear this dress so that Allah will recognize but He will know you without such a dress. And if you wear to show the mankind that you belongs Him. If you are from Him then you will be among the

category of the show persons. And if not then you are among infidel persons. The most people of this group do not take care about the dress in the matters of existence and non-existence. And they have not done it. If Allah will give them a cloak then they wear it. If they get quilted coat then they wear it. If they will be kept in the naked condition then they will live in such a situation. The aim of people of (Tariqat) mystic way is not concerned about the dress of manifest.

At one place Mulla Abdul Rahman Jami has said that “Mohammed Mashooq Tosi after leaving of the quilted coat began praying lengthy prayers. He did not use to wear any particular dress of fakir persons by him.” Imam Ghazali said about him that “On the day of judgment all true persons will desire the matter that if whether they would have been dust so that Mohammed Mashooq would put his foot on it.”

Among great friends of Hadrat Mian Jeo one person Mian Haji Mohammed who used to wear informal dress by him. Upon asking the reason in this matter he has said that as per instruction of Hadrat Mian Jeo. When he has paid attention to me then I have to wear a ragged dress. And which was worn out after a long period of time. One day he was passing from the bazaar and at that time the persons have gathered around me, by chance,

Hadrat Mian Jeo came over there from the front side. And he has asked, “What is your this condition.?” I have said to him that “This does not belong to my option.” He has said to me “To remove this dress. And wear as such dress so that persons may not say that you belong to this mystic way. And also they may able to know that about your relation to this way. So from that day, I have changed my dress for this reason.”

In the reliable books, it is written that Shiekh Abdul Quader Jilani did not wear a saintly dress and same like a learned person who used to wear a satin dress and some time elegance dress by him.

The floor of house Hadrat Mian Joe was of the old palm-leaf mat. He was not interested in any worldly things. And he used to think fakirs as richer than wealthy persons. And he used to object wealthy persons of the mystic way. So he has said that “ He is surprised in this matter that Hadrat bahauddin Zikria Multani who belongs to which kind of fakir person. It was better than he will come again to the world and he will learn indigence from him. Then he will be able to know what is the meaning of fakir and indigence.”The learned persons have different opinions about indigence and wealth. In between Hadrat Junaid of Baghdad and Ibn Attar, this matter was solved.

And Ibn Attar has given proof that wealthy persons are better than fakir persons. Because on the day of judgment they will settle their accounts there. In the settlement of personal account, there will be a conversation without source. And there will be displeasure etc by face to face. Sheikh Junaid has said that " There will settlement of accounts of rich persons but there will be the excuse with fiker persons. And excuse in the relation of the settlement of account is thousand times better.The proof of this kind of learned persons is very strong as who think indigence is better than wealthy persons in comparison of that learned person who thinks rich persons is better than indigence because the holy prophet of Allah has said that " Fakirs of his nation will be entered in the heaven 500 years before the rich persons." Prophet Suleiman was the rich person. And upon Hadrat Suleiman our prophet's excellence and higher status and position which is well known and famous like crystal clear quite manifest of the sun. The rich persons who will give charity and fakir persons will be the person of truth. And the truth is most better than charity.

كل من عليها فان ويبقى وجه ربك ذو الجلال والاكرام وكل شئ هالك الا وجهه

As per this verse and its meaning and interpretation are as follows.

“All who are on it will perish. And there will remain the face of your fosterer, possessor of glory and honour.”

And our Hadrat Mian Jeo who was away and was free from the personality of apprehensions and except the personality of Allah in his look nothing will be fit well. Because of the watcher and the person which will be seen and in which there will still find a partnership. Sufism and unity of God, near and far, me and other, reward of my prayer and its acceptance and all this belongs to the work of relation and the plural condition. May Allah protect from the infidelity of known and hidden.

Imam of unitarians Sheikh Arabi has said that” Unless there will be distance then it can be not called nearer. Until there is a distance and there are remaining the plural condition. So he is not near but he is far from.

جامی ممکن اندکیسہ زنزدیکی و دوری لاقرب ولابعد ولا وصل ولامن

For realization there is required from both sides there is needed one originality. Unless and until from un-existence there will be no existence then how it will become its original. So which is in existence then how it will be total un-existence. And which in un-existence which not come from in

existence from non-existence. And who is existence will be in existence. And the inexistence will be in existence.As it was and will remain in the same condition and also it will remain the same in the future.

And usually, Mian Jeo says that upon his death he should be buried in the saline soil. So that there will not remain of his bones. Also not to make the shape of his grave.

صورتِ قبر از بعد مرگ ویران خوشتر است
نیستی مانند من با خاک یکسان خوشتر است

He was addressed to his companions and he has said that “Do not sell my bones and does not construct shop on my grave like other persons.” He used to say usually the following saying of Hadrat Abu Hasan Qarqani and who said that “Sufi is such person and who will not be there.” Upon this saying, he will be used to add these words that if he will be there then also he will not there. In his presence, there was no value of the status and position. Usually, he will instruct his companions not to have terms and connection with the persons of status. Usually, he will read the saying of the prophet.

آخر ما یخرج من رؤس صدیقین حب الجاہ

“The last thing which will come out from the head of the truth persons is the love of status.” Hadrat Mian Jeo used to say that to taking away of the love of the status from the heart and which is very hard work.” As per saying of the holy prophet of Allah that the last thing which will come out from the head of true persons is the love of the status. With that group love of the status is great difficulty and problem. I have heard from Mullah Khaja Bihari that and who said that “One day he was sitting along with friends in the house. By chance, there was appearing the indication of the falling of the house there. I have told my friends to go outside of the house. Because there was falling off my house. They have left from there but I was sitting there in the house. And I was reading the phrase of the pure (Islamic creed) in the loud voice there. Till such that upper storey was fallen down and two wooden logs met together among them and I was sitting in the middle of the wooden logs safely there. When this matter was heard by Hadrat Mian Jeo then people were hoping praise from him but he has said that “Alas status. Alas status ” even at the time of death the thinking about it is not going away from the heart. As he was reciting the phrase of the pure in the loud voice. From this, he wants to think that the people should think about it and they should say that he is

a good fakir. That even at the time of death he is remembering Allah. He said he should recite it slowly. The above couplet in which above matter of alas of status was mentioned in the following Persian poetry.

آہ جاہ و آہ جاہ و آہ جاہ دور کن از دل بیگن زیر چاہ

Hadrat Mian Jeo used to pray the following prayers and except the below prayers he did not use to perform other prayers.

1. The Fard Salah (obligatory prayers) are all of the compulsory Muslim prayers.

2. The Tahajjud is prayed after Isha (the obligatory nightly prayer) and before Fajr (the obligatory morning prayer).

3. Sunnat-e-Muakkadah Salaat is an emphasized Sunnat which Rasulullah (Sallallaahu Alayhi Wasallam) performed punctually without leaving it out.

There was the same condition of his fasting system. And his companions also have followed the above system of Hadrat Mian Jeo . He used to recite the following poetry.

بزہد و ورع کوش صدق صفا ولیکن میفزائے بر مصطفےٰ

Usman Ammara said that “Once he was in the city of Hajar. Me and Ibrahim Bin Adham along with Mohammed Bin Soban and Eiyad Maqri were talking together there. At that time one young man who was sitting away and who with humility said that “Oh young men, I also belong to this category of the persons. I will not sleep in the during the nights and not eat anything in the daytime. And I have divided my life in this way. That one year I will use to perform Hajj pilgrimage and next year I will participate in Jihad (a struggle or fight against the enemies of Islam.). That the reason for this matter is that there is no smell is coming. And I do not see anything in my heart. And I am unable to know anything. That what you are telling.” We have not replied his matter to him. And we were busy while talking with our group persons. At last, there came mercy on one of our friends on the condition of that young man. And he has said to him “Oh young man remember that those who will do this work. And its love will be there in their hearts. They will not think about obedience and increase of worship but they will be busy in sharp seeing and watching carefully.”

The Sheikh of Islam said that “Keeping of more fasts and more praying is not called the name of darweshi (mysticism).” And Sheikh Bilbani has said that “Prayer and waking up in the night is not

Darwish.All these are sources of the slavery. And darweshi is the name of not of making angry. If you will get then you will become a realized person.”

With Shiekh Abu Saeed Abul Khair one person have asked him “What is its meaning and interpretation is that thinking of one hour is better to worship of one year.” He has said that “Caring of one minute for annihilation is better than the worship of the one year.” Then he again said.

تا روئے ترا بدیم نے سمع طراز — نے کار کنم نہ روزہ دارم نہ نماز
چوں با تو بوم مجاز من جملہ نماز — چوں بے تو بوم نمازِ من جملہ مجاز

Sheikh Abul Qasim Nasarabadi said that “ Attraction of passion of truth is better than deeds of the two worlds.”Hadrat Mian Jeo and his friends will never take rosary in their hands. If he will see it in any person’s hands then he will recite one Hindi poetry and its subject is available in the following quatrain.

تسبیح بمن عجب درآمد بزبانے — گفتا کہ مرا چرا کنی سرگردانے
گر دل بعوض ہے بگردانی تو — دانی کہ برائے چیست خلق السنانے

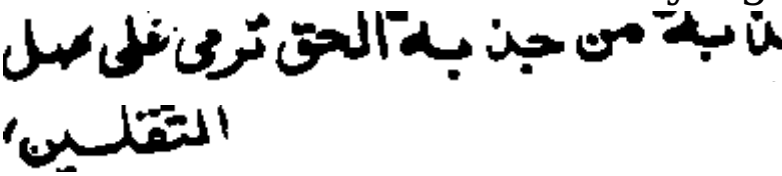
And during the last days of his age due to his always engagement in endeavours and engrossment and for this reason, he will not come out of his room. There were two methods of him for sitting. One is by standing two knees while looking his face in the direction of Qibla. And another is by putting clothes on his waist and knees and he used to sit. And this method is called as Habwa in Arabic.

In the books saying of the holy prophet, there is mention of many times of that the prophet also used to sit like this way usually.Secondly, he used to sit like the crossed-leg type.

Hadrat Mian Jeo and his companions who used to engage in the remembrance of Allah by sitting in the above two styles. And he still follows such sitting method. The holy prophet of Allah and his caliph Hadrat Umar Bin Qattab (R.A.) also sit in the method of crossed-leg type sitting. And this sitting is called as ‘Jalsa Viaqr’ in the Arabic but at the time of mediation, he did not sit on his two legs. But in that situation some time he will put his right hand and sometimes left under his chin and keep his face towards the upper side. And most of the time he will sit in this position. Sometimes he used to sit by cross-legged and keeping fingers of two foot by the touch of the knees.

The method of Hadrat Mian Jeo was the same method which was followed by Hadrat Junaid of Baghdad and Hadrat Sheikh Abdul Quader Jilani which was as per Islamic law and practice. There was not done any work by him which was generally difficult in this matter. He has his high level of courage. Some time with his special friends he used to say by indication something to them but with general persons, he will not have say such conversation with them. But he used to say to them that “If they will work then upon them all secrets matters will be revealed.” And if they will not work then, in that case, it will become difficult for them to know a higher level of the matters. The wise people who have mentioned secrets in the books and upon them he has a conversation. Because whatever which is mentioned about the result and its reading and writing is of no use at all. Except that its book’s author may not become the target of censure. And there will be an increase in the refusal of the people. And the student will be kept away from such kind of trail and endeavours and life ’s whatever period which will be spent in the writings. Whether such period may be spent in his engagement. And why should not do his work. In spite of his high level of perfection and excellence, Hadrat Mian Jeo did not write any book and he did

write poetry work. But even though whenever he will explain any verse, saying of the prophet and hard couplets of the pious persons, then he will give the explanation for it that persons of excellence and perfection in the audience will be surprised for this reason. And if any person in his presence will have the intention to write and which will not be looked good for him. Hadrat Umer Bin Makki's saying is as follows.



Its meaning and interpretation are as follows.

"That condition of the ecstasy of the friends of Allah and which is not possible to mention in the writing because which is pinnacle secret of the faithful persons. And in which there will be spent slave's worship. And that is not pinnacle secret because the general person is not ever concerned for secrets of Allah. Also, Hadrat used to keep hide issue of oneness very much. It was nearly impossible with him to say something in this matter. However, he used to recite the following two couplets.

سخن وحدتست ہمچو سراب از سراب اے پسر کہ شد سیراب
سخن وحدت آنکہ از عامی زاں چہ خیزد بغیر بدنامی

In the first couplet there is the available comparison of matter of oneness with mirage and from this, there is the indication of that person to whom Allah did not give the ability of understanding. So for this reasons these matters are to them are like the mirage and from which they are not satisfied and for him is said and its meaning is that in the above such people are referred who will not accept it. He will not prosper from it. Or he will be not benefitted anything from it. Because he was thought it as the mirage. From are referred such persons who will not accept it. If whether they may be learned persons. Allah mentioned their praise as follows.

لا یقع علی کیفیۃ الوجد عبادۃ لانہ سر اللہ عند المؤمنین"۔

Its meaning and interpretation are that "Those learned persons who will not act upon reading of the books are like such donkeys on whom books are loaded upon them."

بئس مثل القوم الذین کذبوا بآیات اللہ واللہ لا یھدی القوم الظالمین"۔

“How much is bad their example who make counterfeit verses of Allah. Allah will never give guidance to cruel people.”The prophet has said that اعوذ بك من علم لا ينفع

وقلب لا يخشع ونفس لا يشبع

“Oh, Allah I seek your protection from such knowledge which has no benefit and from the un-fearing heart as well as from the soul which will not be satisfied.”

The people have been asked with Sahil Bin Tastari “What is the sign of unfortunate.” He has said that “If knowledge is given to you but it was not given divine help for acting upon it.” In the fourth line of poetry, it is mentioned secrets and knowledge its meaning of it is that if secrets and knowledge will be explained to the inferior category of persons then they will be issue legal opinions of infidelity, killing and imprison. As such which was happened with Ibn Mansour and Ibn Arabi. And except this, there is no benefit at all. Sheikh of Islam Ibn Arabi has said that “Regarding matter of knowledge should be said to the qualified person. So that there will no disclose of the secret. When it will be said to an unqualified

person then there will be caused by harm in this matter. Hadrat Junaid said that “ We said by hiding in cold cellars and cellars but Shibli came and he began explaining on the pulpits. He was manifested among all people. Hadrat Mian Jeo used to say Hussain Ibn Mansour who was a person without courage and that from him the higher level matter was done by him. Among them, there are such people who have become as rivers of the reality. But now they are sitting quietly silently. They will not pretend with them any kind of passion and zeal.

Also, Hadrat Mian Jeo used to hear song and musical mode. And in all of them, he used to understand Hindi musical mode. well. And with it, he will be much happy. If there will come any chorister then he will hear Sama and otherwise it was not necessary for him that always there should be live choristers with him or they will be called there. And for Sama, they will be taken to somewhere else. At the time of Sama as per following of Islamic law and as per the width of his courage he did not use to involve in ecstasy and dance in the meetings. And at the time when his time will be happy then on his face, there will be an available rapture of the utmost level. And each and every hair of his beard will stand for this purpose. And the holy colour of his complexion

will shine. But due to dignity and grandeur, there will be no movement or lifting of his hand will be manifested.

Abu Baker Masri said that he was with Hadrat Juniand, Abul Hasan Noori was with a group of saintly guide persons. And choristers were singing something and Abul Hasan stood and began dancing there. And Hadrat Junaid was sitting there. Abu Hasan Noori came near and asked him to stood and he has recited this verse.

and its meaning and interpretation are as follows.

“Those who listen and so those will must reply.” And Hadrat Junaid said that

and its meaning and interpretation are that “You think mountains as solid and motion-less but as they are moving like clouds.” It means that those who will hear and become silent and their ecstasy will not be manifested and those are like mountains in the manifestation. But in reality, they are in exactly in the condition of ecstasy and dancing.”

It is said that one time Abul Hasan Noori for a period of three days and nights he was engaged is passion and zeal while standing in his house. When Hadrat Junaid was able to know in this matter then he went to him and said “Oh Abul Hasan if you see any benefit then tell so that I can also do it. And if passion and zeal are not useful then bring your heart in the agreeable condition in the will of truth so that your heart become happy in this matter.” Upon hearing this his passion was stopped. And he said “Your honor know very well because you are my Sheikh.

When it was asked with Hadrat Mian Jeo about Sama and rapture so in reply he was recited this couplet of Sheikh Saadi.

سماع اے برادر بگویم کو چیست اگر مستمع را بدانم کہ کیست
گر از اوج مرغ پرد طیر او فرشتہ فرو ماند از سیر او
دگر مرد لہو است و بازی و لاغ فزون تر شود دیوش اندر دماغ

All companions of Hadrat Mian Jeo used to hear songs but they were all not engaged in Sama and rapture. And my Shah Sahib also whenever he goes to the jungle or garden for visit then he will be used to take chorister from the way or take from the city. When he will be in much happy

condition then he used to go from that place. And he will reach in the garden and explain about realities and intimate knowledge of God there. And as per the style of Mavar Nahr in Persian, he used to sings songs. Then that time will become much happy in this matter. Comfort and delight will be seen from his holy face. And with much fret and fume then he will touch his hands with his chest and shoulders. All persons and fakirs in the meeting will feel much happiness there. And sometime they will begin weeping. And sometimes they beat the earth. And their condition will become strange.

Regarding Sama and rapture, there are different opinions are given by the learned persons. For listening of the musical mode is called Sama. And for the lifting of hand and dancing is called rapture. Even though the learned persons used to sing musical mode in a melodious voice. For example Sheikh Junaid, Sheikh Abdul Quader Jilani, Sheikh Islam Abdallah Ansari, and many preceding people and Hadrat Mian Jeo, and my Shah Sahib. But in the spiritual chain of Quadria and in the system of Hadrat Mian Jeo there is no method of Sama and rapture. Some great holy persons like Hadrat Zanon Masri, Hadrat Abu Saeed Gazaz, Abul Hasan Noori, Abu Baker Shibli, Abul Hasan Daraj and Khaja

Qutubuddin Kaki who have left this world in the condition of rapture. And Abu Hamza Kharasani, Abu Ali Rudbari, Abu Saeed Abul Khair, Data Ganj Baksh, and Hadrat Khaja Moinuddin Chisti and also many other preceding and followers who came later of Chist like Hadrat Ganj Shaker, and Sultan of learned persons Hadrat Nizamuddin Auliya who used to engage in rapture and dancing. But there is no practice of spiritual chain of Naqshbandi. When it was asked with Hadrat Naqshaband then he was replied that “We do not do this but also we not refuse of it.”

One Sheikh has said that “Due to rapture and dance he was disapproved Hadrat Abul Khair and what he was seen that he was in the meeting of Hadrat Abul Khair. And he was dancing with the persons there. And the angels were saying there that “To stand up and do dancing.” Upon seeing this my that refusal was no more with me. This is the phrase and which is sent from Allah. And his condition will be changed. And there will be the effect on that person. Whether one who will be engaged in Sama or one who will be engaged in rapture. And which is holy for such person in this matter. Because from it there will correction of his condition of wealth and higher position of the condition which will be available to

his hands. And those who are unrelated and they are empowered to keep it safe by them. And for them not doing and not listening is better for them. So that they will be kept safe from the evils of the Satan. And those who by knowingly and for sake of hypocrisy and for greed for seeing the show of the meeting and who will involve in the rapture like Sheikhs of Delhi who used to visit Lahore for sake of dancing and rapture. And they do dancing. If anybody will criticize them then they will become angry. For them, it is only illegal.

Also Hadrat Mian Jeo's manner was such higher level that even if anybody who will stay in his presence for even some minutes then upon him he will do such favour and affection and then that person will think that Hadrat Mian Jeo's such favour and affection which is available to him and which is not available to other persons. This matter I have heard usually by many persons. And with those persons he will talk as per his affection then he will take his hand in hand and busy in conversation with that person. He was the symbol of the mercy of Allah and which Allah has sent upon the mankind. Abu Jafer Hadad said that "If wisdom will be available in the shape of man then it will be available in shape of Hadrat Junaid. I say that if wisdom will be in the shape of man then it will be available in shape of Hadrat Mian Jeo."

There will be favour of Hadrat Mian Jeo then he will address to that person with the word of friend and dear. And for a population of the country, regard to the public, kindness to the mankind, for giving charity to deserving persons, and for this matter, he used to instruct mostly to the people of the world. He used to compare his disciples as friends. And he never used word of the disciple from his holy tongue. He used to say that “During the period of the prophet there was no system of making disciple by the spiritual masters. And there was the only method of sitting in togetherness. One who will sit with us is our friend. Hadrat Sheikh has said that “ During the period of the prophet there was no system of reading and writing. There was the only method of sitting in togetherness. Only there was discussion orally about knowledge of God and reality.”

Regarding the discussion of the revelation of Hadrat Mian Jeo were such in place of miracle and as well as interpretation of the revelation of Allah. And if any person will ask the question with him and he will reply this question with inspired knowledge and with the perfection of intimate knowledge as such kind that person will accept inevitably for this reason. Accordingly it is an event of one day that all learned person of Lahore gathered and have asked him question that the

prophet has said that "يشيب ابن ادم ويشيب فيه خصلتان الحرص وطول الامل"

" For this Hadith we are facing difficulty that in favour of the prophets and holy persons how it is correct about greed and also saying Keeping of big desire and wishes with them how it will be correct.?". He said that "Everybody who desire a thing much in his youth period. So in the old age, he will become greed for such thing for him. As for the holy persons and prophets, there will be the demand of willingness of Allah and good deeds and desire of reality of the oneness will be very much. So in the old-age, that desire will become as greed for this reason. For the remaining mankind who will desire much for the worldly greed and which will much more for them during the old age for this reason. In this way think about lengthy desires in this matter." Also, I have heard from Mulla Sadallah and who said that "One day I have asked about the issue of looking of Allah and what is his opinion on this matter.?"

Because the soul is in habit of the sense of materiality and personality of Allah is without competition, without direction, and without the house. He said that this right saying of the prophet that " The marrow of the shin of the people of heaven will be seen from the veil of the

70 clothes. So when it will be the condition of the marrow of the bone then whether sight will not become insight and whether light will not do perception of light.” وہوالطیف الخبیر

This reply he has given by him for knowledge of the perception of the questioner and who was from learned persons of Qasher. Many of the learned persons of time have endorsed this issue of Hadrat Mian Jeo. So one person among his big companions of Hadrat Mian Jeo who said to me that one day he has asked with Hadrat Mian Jeo that in the book *Nehayat Harzi* it is mentioned Ibn Shafiq told to Abu Zar Ghaffari that “ If I would have seen the prophet then he would have asked with him that whether he has seen Allah.” Abu Zar Ghaffari told him that “He has asked with him and he told me that He is light. So it cannot be seen in any way. And which is not hiding. That in this phrase there is the pair of words written alike but with different vowel-points in this matter. It means He is light and which I see it. So, for this reason, some have taken the meaning of the last. In its meaning, there are two traditions which will not be approved by each other. Hadrat Mian Jeo said “In the first phrase existence is from direction and from it refer such personality for watching of it which is not possible by the prophets.” In this

Hadith also there is in the indication in this matter.

لوكشف سحاب وجهه لاحرق كل ما انتهى اليه بصرہ

“And if its light of the face will be manifested then no doubt such thing which come across in front of that light then it will burn. So seeing of the personality in one way is not possible. And for this reason, Prophet Moosa has questioned that it means “Oh my Lord, show me Your personality and Your attributes without a veil.”So in reply, he was heard. As per the second phrase in case of being the decline, then personality and attributes in and dress ’s veil can be seen possible but such will be possible only for the prophet and holy persons. Which is mentioned in the saying of the prophet.

رايت ربي في احسن صورة ورايت ربي في صورة شاب امرد قطط

Its meaning and interpretation are that “ I have seen my Lord in the fine shape and also seen without the beard.”

I am surprised from this matter as these people for the phrase of Allah which was revealed about the Prophet Moosa upon hearing it surprise regarding the sighting of without direction. As for them in the world without sight, they could not able to get the blessing of the sight. So they are

not accepting looking at the sight of Allah in the other world. And for this refusal, they will not get a sight. As they are blind in this world so they will remain blind in another world as well.As per saying of them as follows من كان فى هذه

اعمى فهو فى الاخرة اعمى واضل سبيلا

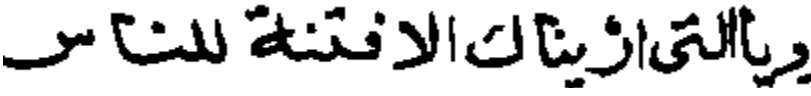
Its translation and interpretation are that" Those who will not see divine power's signs then on the day of judgment he will not see the sight of Allah." اضل سبيلا from in which there is an indication that there is no hope for the blind persons of this world. Because there is repentance in this world and which is not available in another world. Because capability will be finished in this world. Hadrat Ali Bin Taleb (R.A.) said that لن اعبد ربا لم ارہ "He will not worship Allah as he has not seen him." He also said that لو كشف

العطا ما ازددت يقينا "If there will be removed veil then my faith will not be increased which now I am having with me. The veil is for others. For pious persons, the veil was removed from them on that day when he was granted faith to him. So his faith will not be increased more. Sheikh Abdullah Balbani said that "All pious and holy persons are

agreed in the issue of sighting and for them, the sight of Allah is equal in this world and hereafter. And there is no difference between sight and insight. There is the difference of ornamentation of style. Some person said from sight. Some person said from insight. When in the service of Hadrat Sheikh Abdul Quader Jilani it was said that “Such and such your disciple said he has seen the sight of Allah through his eyes of manifestation.” He has called him and asked, “What in reality what you said?.” He has said, “No doubt I have seen Allah with his these two eyes.” He has prohibited him in this matter asked “Not to said this matter again to the people.” The people from the audience has asked him “Whether he is true or false in this matter.” The Sheikh told that “He has said rightly. But the real matter is hidden upon it. That is he has seen through the eyes of his heart. There is effect has gone through the eyes of the head from the rays of the heart. But what he said that he has seen by the eyes of his head and which is his doubt.” Sheikh Hasan Basri of has sworn that and its meaning and interpretation are that “ I swear in the name of Allah that there is no doubt that the prophet has seen his Lord.” In the exegesis of which is stated from Ibn

Abbas that when in the night of accession for the increase or decrease of the number of rakat (one set of standing genuflexion and prostration in prayers) with his Lord. Perhaps from in those decreases in some decrease, there is he find sight. Which in some reliable and revealed books upon reaching to well know learned and high-level holy persons so they have mentioned about this matter by them. And which is written.

Hadrat Sheikh Abdul Quader Jilani who said in book *Ganiat Talibin* that " There is our faith that in the night of accession the prophet has seen Allah not by his eyes of his heart but from the manifest and is not in the condition of the dream but he was seen Allah in the condition of wake up." And this matter with the source of *Sahih Akhbar* which was proved. Hadrat Jabir has reported that " The prophet in the exegesis of said that "I without doubt and disbelief have seen Allah in the manifestation by face to face condition. And in the dream , I was in the ***Sidrat al-Muntahā*** is a Lote tree that marks the end of the seventh heaven, the boundary where no creation can pass, according to Islamic beliefs.

. Ibn Abbas in the exegesis of  he said that here royat means the aim to see his Lord by the holy prophet. In the same way robe of honour was came in the share of Hadrat Prophet Ibrahim and conversation was in the share of Prophet Moosa and in the same royat it means sight of Allah came in the share of the last prophet. Whatever there is the refusal of sight of Hadrat Aisha Siddiqua and in refusal there is the exaggeration of sight is there. And that which will be no opposing of Akhbar (information) because it is negative. And this is affirmative. And always affirmative will have weight on the negative concept.

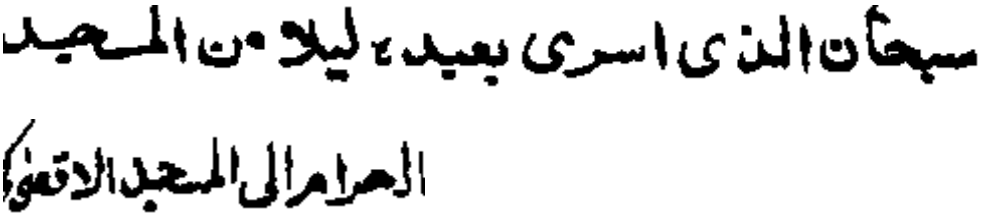
Abu Baker Salman said“ In the night of accession the prophet has seen Allah 11 times and such seeing is mentioned in Quran 2 times and 9 times is confirmed by the sayings of the holy prophet. Because in the night of accession regarding the decrease in the number of rakat he went 9 times from place of prophet Moosa to the accession and he has come back from that place. During this coming and going here and there he has seen Allah every time.

Hakim Abul Qasim said Hadrat Wasti said in the exegesis of "ماکذب الفواد وما رأی" said that "Prophet Mohammed (peace be upon him) was taken back from his soul. So, in reality, the prophet has seen the sight of Allah." And Sohail said, "ماکذب الفواد وما رأی" "This verse is about that prophet had the observation of his Lord without of his heart."

Ibn Atta said that "The prophet did not see Allah in consideration of the inclination of the deluge but he has seen in the condition of temperance." The author of book *Baher Haqaiq* in the exegesis of "ماکذب الفواد وما رأی" it said that at the time of observation the prophet's possession and the angelic sight has become one only. So by sight of possession, he has seen the manifestation of truth. And from angelic sight, he has seen its innermost. And also he said "ماکذب الفواد وما رأی" Whatever which was written in the tablets of prophet Moosa and from them there was one thing that Prophet Mohammed (peace be upon him) and from his nation the special persons will see their Lord. This matter will be specialized for them only."

In exegesis of Salmi, it is mentioned that Allah has shown His view to Prophet Mohammed (peace be upon him) with such sight in which there was antimony of light of His personality and attributes. And whatever he wanted he was manifested His view to him. And when the prophet ’s holy eye has become the divine sight of Allah and there was the realization and this is seeing by the heart. And as he was seen by eyes and in the same way he has seen by his heart. There was no difference in seeing by heart and eyes.

In the exegesis of Arais the author in the exegesis of



said that “Allah has taken his slave from sight of action and verse to sight of attributes and from sight of attributes to sight of personality. So there was the sight of Allah which was available to the prophet. For the season that the prophet’s all existence become the eye of Allah. While mentioning exegesis of he said that Prophet Moosa has requested for the sight of Allah. As he eyes were unable of looking so he was unable to see the sight of Allah. But the prophet ’s heart was in the eye so for this reason he was seen Allah by

eyes and heart so he was seen Allah’s sight with these two things.

In the exegesis of Qabshri the author in the verse of Najam, he has mentioned exegesis that the prophet has seen Allah. Even though he has posses such attributes with him before his seeing of Allah. The author of exegesis of Sura *Arias* has mentioned exegesis that Prophet Moosa has reached to Meeqat is an Arabic word; it literally means "a confirmed place". So he got a realization. And about that eye which was given from his favour for sight and he said that there are such persons of Allah are there and who are wearing with the dress of the light and their eyes lighten with angelic and head of magnificence and their hearts will come into their eyes. For this reason from earth to empyrean whatever they will see that will be elegance of Allah. So among them said ما نظرت الی شیی الا ورایت اللہ فیہ that and meaning and interpretation is that “Whatever thing I have seen in which I have seen Allah in them.”

It was reported that when cherubs angels came to see Prophet Moosa there find him in the unconscious condition and have told him یا ابن نساء الحیض اطمعت فی رویۃ رب العزۃ “Oh

son of the woman of mensuration whether you have the desire to have sight of Allah.” And in this matter, he was in a helpless condition. Because he was prohibited to come near wager as he has no capability. They do not know that such conditions will have prevailed on the lovers. They were not able to know that Prophet Moosa at this time exactly in negligence and present in attendance of Allah. If they knows some details about these places they will become unconscious and fell down and will be burnt down there. There is praise of Allah and who is such Lord who has given the man such strange nature. And for which there is no spiritual desire.

The author of book *Fasal Qitab* said that when Abu Zaid was asked what is your age.? Then he said, “ He is four years old.”The persons said that “How it is possible.?” He said“ He was in the veil in for a period of 80 years. Now for 4 years, I am watching Allah. The age in the veil is not at all counted in this matter.”

With this old person, the persons have asked that “ Do you want to see Allah.? He said “No” then persons asked him “Why.” He said Prophet Moosa wanted to see. But he was not able to see. And Prophet Mohammed (peace be upon him) did not desire to see but he was seen. So our desire is the only veil. Because in the avenue to desire is

like opposing it. And opposing itself is the veil. And there will be no desire of the world left then observation will be available. When observation will be available then observation of this world and another world will be the same and similar.

Hadrat Zanan Masri said that “One day he has seen boys in Egypt who were hitting one young person with stones.” I have asked with them that “Why they are hitting him.” They said, “He is the mad person.” I have asked with them “What is the sign of his madness.” They said he is saying that “He is watching Allah.” I have asked with that young man “It is said by you or it is the fraudulent behavior of these boys.” He said “No I am saying this. If even for one minute if he will not see Allah and in veil then is like that he is doing his disobedience.”

Hadrat Mohamed Bin Wase said ما رأيت شيئا الا ورأيت الله فيه that “In everything he is watching.” Hadrat Shibli said that “ I have never seen such thing in which there is not found, Allah.”

In the book *Fasal Qitab* it is mentioned that the prophet was given information about accession. As per one tradition, he has said that “He was seen the sight of Allah.As per one more tradition that there was not seen the sight of Allah by him. That

he was said, “Which was seen”.It refers to the eyes of the head. And which said “Not seen”, it also refers to the eyes of the head. So with all of them about this work’s conjecture, he was discussed in this matter. So when he was seen by head there was no source of the eyes. So why Sheikh Nizami who said this the following couplet by which language.

دید محمدؐ نہ بچشم دگر بلکہ ہمین چشم کزیں چشم سر

The author of book *Bihar-al Haqiq* in its exegesis said the following واکتب سنا فی ھذہ الدنیا حسنۃ that “Write for our good deeds in this world.” The meaning of is that holy sighting which is available in the world to the prophet and special persons of his nation. It means to write such good deeds in another world. It means give us excellence not only in this world but also in another world. So that in demand of this excellence we can return towards you.

Hadrat Mian Jeo said that “For the student of mystic way first status is Islamic law. It is necessary for the student that to try for its observing the etiquette. With endeavours, if the student will establish it then due to the grace of the fulfillment of rights of Islamic law then in heart of the student there will be created

automatically desire of the mystic way. When he will fulfill rights of mystic way in a good manner then Allah will the clear human veil from his eyes of the hearts. Then at that time, the meaning of reality will be revealed to him and which is related to the soul. So Islamic law which watch the dealings and which will cause reason for getting position and obtaining mystic way. The mystic way will clear bad deeds from the innermost and it will cause knowing for the position of reality. What is the reality, it means to make existence as immortal. To clear heart from all things except Allah. The reason for getting the degree of nearness is the reality. We remember the man is the composition of the following three things.

1. gasp 2.heart 3.soul

Among them, everything's correction will be done by the special thing. So gasp’s correction will be done by Islamic law and heart ’s correction will be done by the mystic way and soul’s correction is done by reality.

With Hadrat Mian Jeo the persons have asked “What do you say about ادعوانی استجب لکم and in manifest its meaning is that you pray with me and I will accept your prayers. So what is there is the reason that many of our prayers are not

accepted.” He said “Allah says to call him purely. In such a condition that there will no thinking of unrelated in your heart. So in the condition of sincerity if any prayer will be done then it will be accepted surely without fail. And it will not be rejected. And at the time of prayer, there will be the desire of unrelated or there will be other thinking then surely that prayer will not be accepted by Allah for such reason. Because in this condition prayer was not done purely with Allah.If such prayer will not be accepted and which will not negative this which is as per saying of Moulana Rum.

دبر زباں تسبیح و در دل گاؤ خر ایں چنیں تسبیح کے دارد اثر

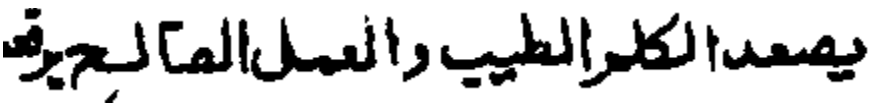
From this واذکر ربک اذا نسیت saying of Allah in which there is an indication is that to remember your Lord when you will forget quietly yourself and you're unrelated because to make the partner of other in his presence is called infidelity.

Sheikh Najamuddin Razi by researching the great name of Allah said that “With us the great name of Lord is Allah. And upon this, he has given many arguments. And he says that if any person will say with me that many times I have prayed for the sake of the great name of Lord Allah but my

prayer was not accepted. And this is against of properties of the great name of Lord. Its reply is that as there are fundamentals of the prayer are there and without which the prayer is not corrected and in the same way there are conditions of the prayer are there and without which the prayer is not accepted for such reason the condition is as follows.

1.The first condition is the correction of the innermost is required from legal morsel. So holy persons have said that the prayer is key of the faith and its tooth are its legal morsels. 2. The second condition is sincerity and attention of heart.

As per saying of the Allah because the movement of the language is like a kind of uproar which is made upon loss or going outside and also deeds should be holy so that prayer should be accepted. As per the saying of Allah.



As pure phrases which will raise the upper side and good deeds help them to raise the upper side. The good deed is that with the remembrance of Allah to clean with your delight and with the above which is mentioned and with its name delight should come there. The one logic of great

name of "اللہ" which came in mind with the author of this book which is that and Allah says ولذکر اللہ اکبر from "اکبر" there is an indication of Azam which means great. It means saying "اللہ" and which is the great name of the Lord. And also from saying of "ولذکر حسن اکبر" there is the indication in this matter. Also Allah says in Sura Iqlas in Quran, "قل ھو اللہ احد" and as per sayings of all learned persons that the name of "اللہ" is the great name of Lord. In "قل ھو اللہ احد", "ھو" is the indication and "احد" in it there is the indication of an attribute so in between of them "اللہ" is the name of the personality and which is the great name of Lord.

Regarding other sayings of the prophet "لی مع اللہ وقت لا یسعنی فیہ ملک مقرب ولا نبی" here and its meaning is the soul of the prophet with the victory which is intercession in between head and heart. And from it is referred here prophet's pure perfect heart. Because whatever which will be sent down on the pure heart of the prophet by the source of

revelation and from it after fulfilling of necessaries of the prophet-hood then it will be sent to the people. It means the prophet said that there is such time of me with Allah at that time there is no option of ability to my soul or to my heart. This indication is the degree of the perfection of oneness. This is the description of one day that the prophet of Allah was in happy mode. And at that time Ayesha Siddiqua who was entered in the service of the felicity of the prophet. The prophet asked, “Who are you.?” Ayesha Siddiqua told that “She is Ayesha”.Then he said, “Who is Ayesha.?” She said “Daughter of Abu Baker.” He said, “Who is Abu Baker.?” She said “Son of Abi Khafa.” Upon hearing this he said, “Who is Abi Khafa.?” Upon hearing Ayesha Siddique while weeping went in the service of Hadrat Abu Baker Siddiq. And she has told him all details in this matter. He said to her that “When there will be such condition prevailed upon the prophet then you should be live with him in the condition of respect.” When she has returned from there in service of the prophet and she was shown her anger to him. Then the prophet told her “How is her condition of temperament.?” She said to him “Oh prophet of Allah till now you do not know. Now, how you have recognized.” And she has told him all details in this matter.

لی مع اللہ

The prophet told her that

وقت لا یسعنی فیہ ملک مقرب ولا نبی مرسل

There is no requirement of the angel there because they belong to people of nearness. And nearness of the prophet is like of which available afterward. This specialty felicity which is available only to the human being.

Also for this saying of the prophet

اشد البلاء علی الانبیاء ثم علی الاولیاء ثم الامثل

فالامثل

and about its meaning, he said that from all severe hardships will befall upon the prophets. After them upon holy persons after them upon such persons who are similar of the holy persons. These difficulties will not be like of disease of leucoderma, leprosy, delirium. Because of these diseases, they were not suffered. But the problem is that prophet is in comprehensive between prophet-hood and saintliness. For saintliness, there is compulsory of organization and for prophet-hood, there is dissension because in the prophet-hood there is the propagation of Islamic orders and jihad with infidel persons. In the

saintliness, there is required cut off relation with all except Allah. And required to become immortal. So for the prophet, there is required the work of collection of prophet-hood and saintliness to bear in mind these two things which are the great trouble and for the holy person, this is the severed difficulty that for him in saintliness it means always annihilated in the truth he should be in engrossment. Along with this, he should have to live among the people of the world and to give training of the disciples. And to consider the position of the Islamic law. Because the every holy person is in the place of the prophet in his nation. Hadrat Abu Baker Wali said العافية والتصوف لا يجتمعا that its meaning and interpretation is that comfort and spiritualism not gather at one place. And Hadrat Abul Hasan Hasri said that "What is the interest of comfort for the Sufi person." And those who are like holy persons and so they have to undergo difficulties of worshippers and ascetic persons. Because they have to engaged in the work of sustenance and in the relation of the world and for the sources and have to be considered in the worship and obedience of the Allah.

Also about this saying of the prophet انی لاستغفر اللہ کل یوم سبعین مرۃ he said that “In its meaning of the manifestation he used to ask no doubt 70 times forgiveness of Allah daily. It seems in apparently it is difficult to work. Because which such work which will be used done by the prophet and for which he used to ask forgiveness of Allah. Hadrat Mian Jeo said that “ There is no limit of light of the truth. And Allah instantly one new light used to send down upon all existences. And in the light happening of it frequently is not legal. Every light will be less weight from other light. So here demand of its meaning and it is referred there is light upon the prophet. And it will be more light than before. Upon this prophet said that “There is no less weight than light.” And there is the condition of the perfection of the man is the same and similar. So they feel second light as less in weight than first light in this matter. So, for this reason, they ask forgiveness with Allah. In another saying of the prophet is it mentioned as follows.

انی لیغان علی قلبی وانی لاستغفر اللہ کل یوم مائۃ مرۃ ”لیغان“

That which will be hidden in his heart. And this hidden is that doubt and from this, the prophet used to ask forgiveness of Allah. In my (author)

heart there used to come to this thought that which has said by Hadrat Junaid that " Since 60 years they are bringing me into faith and perhaps from it there is the indication about its condition in this matter."

In the meaning of following saying of the prophet he said

يا فاطمة لا على انك بنت رسول الله اعملى اعملى اعملى

and its meaning of manifest there is found doubt that which will be that good deed. And which was not done by Bibi Fatima. Because Bibi Fatima has done too much degree of worship and done the high level of mystical exercises. Perhaps the prophet who has said that " Oh Fatima you do not have trust on this matter that you are the daughter of the prophet but do act do act and do act." From act, this is referred here is that act of cleansing of heart and emptying of the innermost so such endeavours that whatever I am saying to you and which become said by your heart to you. And your heart should become your guide. There is no action upon saying only. In the beginning, the disciple will act upon the instruction of the Sheikh. But at the last, he will act as per the saying of his heart. So Hadrat Mian Jeo prohibited all his companions that do in this matter. He has prohibited to study of the books of the saintly

guides who were predecessors. So that it may not happen that for such conditions without reaching such a position and they will be attributed for them. Even though as per saying of the Sheikh and upon studying of the books we can get meaning of mystical exercises. But that good time and happiness of heart which will be there by faith and confidence of the heart and which will find thereby secrets and points by him and which will be not thereby saying of the Sheikh. Even though which will be available there due to the blessing of the instructions of the Sheikh.

Miya Haji Mohammed said that “One person was asked with Hadrat Mian Jeo that these two matters how will be found in the Sufi person at the same time. That holy person said in condition rapture Sufi will have such consciousness and if the fist is full of sugar and from it, if there is fall of one granule from it then he has knowledge of it with him. Also, he said Sufi should be in the condition of immortal in case of rapture. And there is no knowledge of consciousness of immortality. He said when Sufi will be in the condition of rapture then he will be empty from his life. And he will live with the existence of the truth. So when he will be with the existence of the truth then surely what is falling of sugar there but even he will aware of any other thing which is smaller than

sugar granule. So, for this reason, it is said that in the condition of rapture Sufi person can see all things of earth as well as sky and in this way like all things which are available in his nail. Hadrat Mian Jeo said meaning and interpretation of this couplet of Sheikh Saadi which are as follows.

خوئے بدرا بطبیعتے کہ نشست　　نرود جز بوقت مرگ از دست

It's meaning he has explained that the meaning of this death is not the natural death. Because some great holy persons before their repentance and penitence they used to involve in bad deeds. And after repentance, they have become perfect holy persons of Allah. Now how it can be said that that bad habit will be there with them till their death. For sake of Allah do keep such faith. Because the meaning of death is here the death of the soul and lust. As per the saying of the prophet as follows.

موتوا قبل ان تموتو

And its meaning and interpretation are that “To die before the death. ” The Salik (student) should kill the following things.

1.Soul 2.Desire 3.Lust

As per this saying unless the man will not kill his soul and not leave his desires and wishes. So from

him, bad nature will not be removed from him. This matter should be understood well that the death of the holy person is the death of their souls. And when their souls will have died then they will live till the time of forever and ever. As per the saying of the prophet of Allah as follows. المومن حی الدارین

It means Momin (faithful) is living in two worlds. Its meaning is Arif (one having an intimate knowledge of God.). In this matter my Sheikh Sahib said the following.

مرگ است کہ عادم ہمہ عشوہ کند　　مرگ است کہ او دشمن انس و جان ست
مرگ است کہ در کار ہمہ عشوہ کند　　در کار مرگ عشوہ عرفان است

Also, the prophet said as follows.

الا ان اولیا ء اللہ لا یموتون
ولکن ینقلبون من دار الی دار

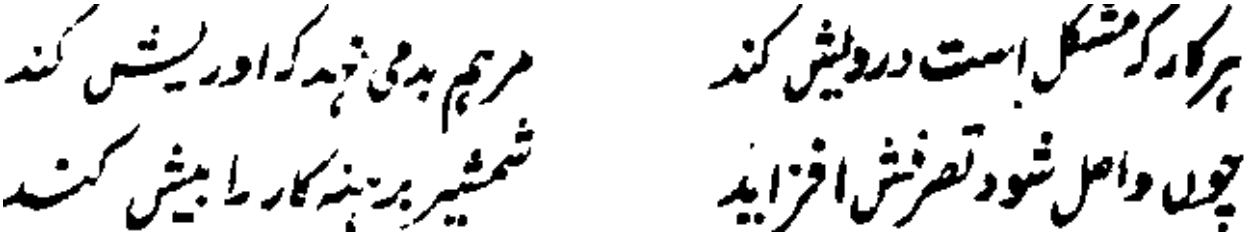
And it meaning is that the holy persons of Allah never die but they will go from one house to another house. I have heard from my Sheikh and he used to say that “There is no fear of death in our hearts. Because in the condition they are

sitting here and in the same condition we will sit there. There will be the only difference of one Sarai (meaning: Sarai (Urdu), a caravan station) to another Sarai. The real matter is that when the body will become in place of the soul then for it there is equal of life and death. He has recited this quatrain.

دامان بقا و فنا در دستِ ما از دامن ما خلاص شد دستِ فنا
ما نیز یکے جوان جاوید شدم پیری نرسد نزد ما مرگ کجا

One day he was said that “There was no shadow of the prophet on the earth that due to the softness of soul and company his holy body was become light like soul. Due to the softness of the body dress was became light. And also there is no shadow of the things of light. There will be the shadow of that thing in which have the density in them. When there is no density then there is no shadow. Some companions of Hadrat Mian Jeo used to say that “Usage of holy persons of Allah in the life as well as after death will be the same and equal and there will be no change at all. Even after death, it will be much more and it will be better. Attention and usage can be done in the most better way. Because also during the life veil of the body which will conceal the condition of some things. After death, this kind of veil will be

lifted. And become as such that sword is drawn from the sheathing. And this matter is sure that the sword which is out of sheathing and which can be work better than sword which kept in the sheath The author of the book has mentioned this matter in the quatrain as follows.



Usually, there was thinking with me that whether after death and leaving of the soul from the body this condition in consciousness, rapture, fondness, and engagements will be there or not. One time I have seen that my soul after leaving from the body in rapture, engagement and fondness began moving around the grave, in shape of wind even very fast and furious than this and which will move. And the consciousness which was with him in that condition but it will now become better and fondness and softness which came more than before. The work in which he is engaged without danger and without relation. Then it comes back and joined in the body. Upon entering this effect of organization and fondness which were prevailed upon me. But in this way, it is not known that with this condition there is no relation with that condition. There is an

improvement in the condition of holy persons after their death. And why it will not there as Allah said

“To such person does not say as died as who was become immortal for ease of the truth. As a matter of fact, he will live till forever and ever. But you will not understand this matter.”

Other details that Hadrat Miya Jeo was a person of the presence of the truth. He was perfect in relinquishing and abstraction. And he has left all worldly relations. And like Prophet Eisa, there was very much overwhelming of cellabacy and tafarud (being alone). And since childhood by leaving all relations he became unique in relinquish and abstraction condition. Sheikh Dawood said to me “ Because I used to present in service of Hadrat Mian Jeo always. One day Sheikh Abid Gojar and who learned person of Lahore and to whom he was engaged in the worship of Allah in the last age. One woman of Mulla Hamed told him “Oh Dawud for sake of Allah to say in the service of Hadrat Mian Jeo from her side that he has made him widow in the presence of my husband. My home is now destructed and family become destruction. And my husband is not paying attention to her. The

narrator said that when he was reached the home of Hadrat Mian Jeo to convey the message. And along with me, Mufti Murad was there at that time. What I have seen that Hadrat Mian Jeo was lying alone in the home. And instead of a pillow, there was turban under his head and on his holy body there developed boils and eruptions on his body on them flies were sitting and to keep away them there was no servant available in the home. And there was sound coming from his chest.

When we have seen his such condition we were wept for this reason. I have sat in one corner of the house. He has opened his eyes and said: “Who are you.”? I replied that Dawud and Mohammed Murad. He said “How have you reached there.” I have conveyed the message of the wife of Mulla Hamed. He was stood and sat and asked us to sit. In reply, he said that “The work that woman want from Mulla Hamed and that work does not belong to him because of the specialty of our engagement work in which there is no relation with anybody except Allah.” Then Sheikh Dawud wept and said that “What is this condition that you do not have information of your body. This existence is a very holy existence. And there is nobody here to keep away bees from your body. He said “Oh Dawud I do not absolutely know in this matter. If you cut with the knife and hack into pieces of my body parts then I do not know in

this matter also. With people of Islamic law that after infidelity upon reciting Islamic creed one will become the faithful person. But with people of reality, there is no cure for the carelessness. The holy writing of Hadrt Mian Jeo was as usual Urdu script was found in the broken style. He used to write poetry of the holy persons in which there will be advice and instructions which he used to write too much. Some time for some requirement of the person he used to write letters of recommendation to somebody. But for the requirement for himself and his disciples, he was not written any letters to the people of the world.

The circumstance of the Death

When living of Hadrat Mian Jeo in the city Lahore over 60 years period and which was passed away. Then he has become patient with diarrhea disease. About this which is mentioned saying of the prophet as follows. المبطون شهيد and this disease was continued for a period of five days. On the 17th Rabil Awwal during year 1045 Heigra on Tuesday at first part of day in locality of Hawanipura in his room in which he used to reside and at that time the bird of the soul left from imprisoning of the existence towards the world lying beyond space and time. It means towards his original nativity it went away.

Hadrat Sheikh Ansari said that “There is swearing to me in the name of Allah and except for Him there was no other God that pious persons will be in happy condition and in great comfort on that day when Hadrat Izreal (name of the angel of death) will say to him be happy you will meet Allah and you will reach to your nativity. There will be the great festival for you. And this world is the destination and for faithful it is in place of imprisoning for him for living here. At last from here one day one should leave here. The life of the world is like borrowed one. And the person of Allah on that day he will get life for him for always. موت التقی حیاۃ لا انقطاع لھا

قدمات قوم وھم فی الناس احیاء

The death of pious persons is life for them. Because there will be the disconnection of wordly relations. Even though some persons will die but still among the people who will live.”

Abu Baker Swati said that “ Due the death of marvel in which one person will find more than the drink of honey on the door of the death in the world. For them, they will get fondness because they will get their original nativity that is omnipresent.”

And the prophet said "حب الوطن من الایمان" this Hadith is not hidden from the pious persons. And

which is in manifest so, for this reason, there are no needs of mentioning it in this matter. Also, the prophet said "The death is like a bridge and which connect one friend with another friend."

Some persons have told me that the age of Hadrat Mian Jeo was 107 years old. And some says his age was 97 years. As per that public attestation which was brought by his nephew Amin of Swasitan and which was duly corrected by his relatives and trusted persons. His bless birth took place in the 1005 Hegira year. As per according to that he is age is 70 years. And God knows better in this matter. But about his death year, there is no doubt and difference at all in this matter. Because I have written this matter upon inquiry his disciple who was living at that time like Mulla Khaja Bihari, Sheikh Mohammed Lahori, Miya Haji Mohammed Nibani, and Noor Mohammed who was his servant during his period of illness and who was used to present day and night. From saying of that Noor Mohammed and who told that "One day before his death Vazir Khan ruler of the city who came to visit him for enquiring after his health and he has sent his request in the service of Hadrat Mian Jeo while standing at the door of the room and he said him to return back but servant has requested with him that he was come to ask his inquiry into his health so he wants to enter into his service."

He said, “To come inside but he should not sit.” When he was entered then he said to him that he was brought one expert physician. If you will agree then he will treat you.” He said to him that “ For him, the absolute physician is enough.”Upon saying this he was sent Vazir Khan back from his room. After this I have seen in him the condition of some anxiety then I was asked with him that “Why there is such restlessness.?” He said that if “I have remembered Allah during his whole period of life in absurdity way. If there is restlessness which is found with me and which was said about it. And from that, it means that this
worry and is not such unease. Which is found at the time leaving of the soul from the body. Because there are soul and heart in the original condition. And both of them are engaged in the remembrance of Allah. But this worry and restlessness are due to very much fondness and general persons are unaware of it”

One day he said that “He was heard that at the time of the death of the prophets there will be the available agony of death as well as restlessness. This matter was in his heart. That one of our friend which was a person of the condition and when his last time came then due to restlessness he was giving a beat of his hands and foot. I have asked him peace comparing to previous condition and which was not in him and now where it has gone.? And this giving a beat of hands and foot for

what is the reason in this matter.? He was said peace is three with him more comparing to his previous condition. If ask the present condition for which I do not know in this matter. From this matter, I was able to know this matter that the hearts of the friends will be in the condition of restlessness at the time of death. And restlessness of the manifest is not be trusted." When the ruler of the city was heard news of the death of Hadrat Mian Jeo then he was visited his house along with rich and learned persons of the city. And disciples and servants were engaged in the work of funeral rites and ceremonies and when they have finished this work then all Muslim and rich persons prayed his funeral prayer. After that with pomp and show and with much respect then he his dead body was carried and brought to that place for burying at the place which was advised earlier by him to bury him near the place of his friends. The names of Hadrat Mian Jeo's friends are as follows. Mian Natha, Haji Sulieman, Sheikh Abul Mukaram, Haji Mustaf Kalal and some more persons.

After having lived a long life of piety and virtuosity, Mian Mir passed away on 11 August 1635 (7 Rabi' al-Awwal, 1045 Hegira according to the Islamic Calendar) after having suffered from severe dysentery for some time. He was eighty-eight years old. He was buried at a place which was about a mile from Lahore near Alamganj, that is at the south-east of the city. Mian Mir's spiritual

successor was Mullah Shah Badakhshi. Mian Mir's Mazar (Mausoleum) still attracts hundreds of devotees each day and he is revered by many Sikhs as well as Muslims. He was eighty-eight years old.

His funeral oration was read by Mughal prince Dara Shikoh, who was a highly devoted disciple of the Saint. There is a hospital named after him in his hometown Lahore, called Mian Mir Hospital.

Tomb

The heavily embellished ceiling of Mian Mir tomb

He was buried at a place which was about a mile from Lahore near Alamganj, that is at the south-east of the city. And there is the village Darapur and which is known with the name of Hashimpur. Where in this treasure of knowledge was buried there. There were great shock and grief to the general and special persons of the city due to a sad demise. They thought that day as a day of the judgment. From the following poetry, the message of grief is available therein.

دردا کہ پاک از جہاں از جہاں برفت پاک آنچنا نکہ آمدہ بود آنچناں برفت
غم شد محیط مرکز عالم ز ہر کران کاں در محیط بحر کرم از میاں برفت
جانش کہ شاہباز معارف شکار او آواز طبل شاہ شہید مردداں برفت
دلہائے پرغمیں کہ ایں زمن نماند جانہا از تو فزوں کہ ایں زمن برفت

One learned person, Mulla Fatah Allah said mentioned his date of demise as follows.

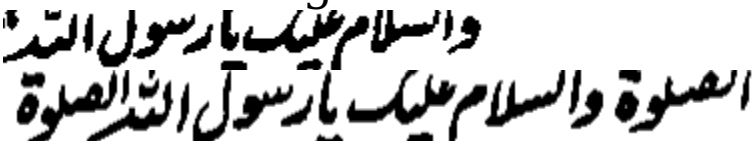
میاں میر سر دفتر عارفاں کہ خاکِ درش رشک اکسیر شد
سفر جانب شہر جاوید کرد چوں زیں محنت آباد دیگر شد
خرد بہر سالِ وصالش نوشت بفردوس والا میاں میر شد

On every Thursday large number of people used to visit Mian Mir's mausoleum and engaged therein circumambulation and visit and used to seeking his favour especially those who were his disciples they made it compulsory for them to visit on every Friday to visit and circumambulation of the holy shrine of Hadrat Mian Jeo. For the people who ever want his desire and wishes which is available from this tomb of Hadrat Mian Jeo. I (author) due to my bad luck was not present at the time of his death. Because at that time I was in Akberabad. One day what I have seen that I was present in the presence of

my spiritual master at the time of passing of one part of the night what I have seen that spiritual master is there and who after giving teaching and advises told me that you perform my funeral prayer for which there was no my thinking of this matter. So I was in confusion and could not be paid attention in this respect. But he was giving me continuously advises to perform funeral prayer. During this time I have seen that he died. So as per his order, I have performed funeral prayer. And with much restlessness and confusion and then I was waking up. Then by seeing an indication of sorrow and grief in myself, I was surprised very much for this event. After some days there was came news from Lahore that on that day when I have seen that event and at the same time Hadrat Mian Jeo died.

One pious said that “During the night when he has died and in that night I have seen in the dream there is much loud and cry. And there is the call of the angle of invisible that who was saying one slave of Allah have reached in the mercy of God. All people should perform his funeral prayer. And who was forgiven.” When I was wake up and thinking who is that person and by that time one person has brought news for me that Hadrat Mian Jeo has died. Upon hearing this I have attended the funeral prayer.”

Mullah Fatah Mohammed who was a pious person of Allah and who told that Haji Pracha who

used to do his service during his illness of the death and who said that “Before his death he was answered motion. And after discharged of motion there were found upon him restlessness condition and suddenly then at that time he wants to get down from his bed. I have caught his hand. So that to help him but he was taken away his hand and said to leave it. And in the condition of confusion he himself get down from the cot and he said 
after that, his breathing condition began at the downgrade. And I have slept him on the bed. On his tongue slowly there was a repetition of was there. And he was smiling at that time and he was shaking his hand like in the condition of rapture and in such condition, he was reached in the vicinity of the mercy of Allah.

Mian Sheikh Lahori who said to me (author) that “He was present in his service at that time of the death of Hadrat Mian Jeo and in the condition of his death I have seen that his mouth was moving slowly. I went near him that breathing was reached in his chest. And there is restlessness till such after saying two times it was separated from him. Before there was our thinking that Hadrat Mian Jeo did not engage in a recital of the words but at that time it was known that it was this engagement always. During his life due to his option, it was not known. As his soul has become a

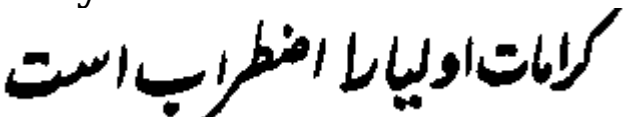
habit of it. So, for this reason, it was said as per his previous practice.”

The description of Karamats (miracle) of Hadrat Mian Jeo

Difference between "Mujiza" and "Karamat"

"*M’ujiza*" is the miracle, which is wrought at the hands of a Prophet and "*Karaamat*" is the miracle, which is expressed through the Saints .

Even though there are many of his supernatural happenings and Karamats (miracles) which were happened by him having no control but he used to keep them hidden. And he used to recite this poetry line.



Also, he used to say there are two kinds of supernatural happenings. One is optional and other is involuntary and optional which used to happen by the persons of the preaching of Islam. And which are used by the great name of Allah for getting any aim. And that matter is fulfilled by the felicity of great name of Allah. And involuntary is that which is happened by any person without any of his control from the side of Allah. Also, he used to say as for as possible to keep hidden supernatural happenings and karamats. And he

used to recite this poetry always.

رہا کن ترہات و شطح و طامات — خیال لوز و اسباب کرامات
کرامات تو اندر حق پرستی — جزیں کبر و ریا و عیب و مستی است
دریں ہر چیز کاں از باب فقر است — ہمہ اسباب استدراج مکر است
زابلیس لعین بے سعادت — شود پیدا ہزاراں خرقِ عادت
کرامات تو گر در خود نمائی است — تو فرعونی وایں دعویٰ خدائی است
کسے کو راست باحق آشنائی — نیاید ہرگز از وے خود نمائی

If any person will talk about supernatural happenings and karamats in his service which he will not like. And he used to recite this poetry at that time.

ہر کہ او از کشف خود گوید سخن — کشف او را کف بر سر بزنے

Even though I have heard many of supernatural happenings. and karamats from general persons but here such are added which are heard by reliable persons.

Among the above one is that I have heard from Sheikh Abdul Wahid Banibani who is his disciple and who was in his service for a period of 21 years. I have asked “As you were in his service for a long period of time so mention any supernatural happening. He said “Hadrat Mian Jeo’s

supernatural happenings are very much. Whatever he will say which will be happened. It is one among those events. That one day Hadrat Mian Jeo who was sleeping at the bank of the river which was opposite of the garden of Mirza Kamran. And I was touching his foot because there was trouble in it. What I have seen that one big black snake was coming there and when it was reached near then I have told him that “One big black snake is coming there.” He told me “Allow him.” When the snake came there then he was stood and sat there. And the snake was also sat opposite of him. And who did some conversation with him and which I could not able to know? Hadrat Mian Jeo’s said that “Yes, it will have happened like that.” After that snake stood from there and he made three rounds around him and left from there. After going of the snake I have asked: “What snake was telling to him.” He said “The snake was telling that when he has seen him when he was determined in his heart that he will make three rounds around him. I have replied to him that yes it is good to do the same.”

In the book *Takmila* also the same type of above event is added. One day Hadrat Sheikh Abdul Quader Jilani who was saying something on the subject of the divine decree in the Nizamia school in Baghdad and there a large number of a large number of saintly guides, jurists, learned persons who were present in his service. At that

time one big snake which was fallen from the roof into his lap. So all persons in the meetings were fled away from there. But Sheikh of time did not move from his place. Then that snake came out of the edge of his shirt and was wrapped around his neck. But there was no thinking of this to Sheikh of Baghdad. And he was sitting at his place firmly without moving. And he was speaking his same matter in which he was engaged in his meeting. Then that snake came down slowly. And with the support of his tail, he was stood. And began talking with him. The persons who were come back in the meeting could not able to understand in this matter. When the big snake went from there then all persons came there and they have asked him that "What snake told him." The Sheikh of time told that "He was tried many holy persons of Allah but he did not find such firmness in holy persons like you."In his reply, I told him that "As he is speaking about divine decree so my action should not against my saying. Your position is not like more than one insect and you also moved by divine decree. And make you silent."

Also in the book *Takmila* it is mentioned that Sheikh Abdul Quader Jilani's father Sheikh Abdul Razzak said that "He was heard by his father that "Once he was praying in one night in the central mosque of Al-Mansour what he was seen that one big poisonous snake came and sat on his prayer mat while opening his mouth. When I want to do

prostration then I have removed him from there and gone into prostration. When I sat in the position of Attahiyat (is a very important 'Dua' we repeat in our daily prayers) then at that time then he sat on my lap and then that snake wrapped on my neck. And when I have finished prayer then I could not find that snake there. In the morning time when I reached one deserted place from the mosque and then find one person and whose eyes were broken and when I thought carefully then able to know that he was Jinn." He said to me "I was a snake of yesterday. I have tried many holy persons of Allah but I could not find them like you. And among them, some persons have become afraid in the apparent condition. And some of them afraid in the hearts. Then he was requested me to help him for his repentance and which I have accepted."

Also that Sheikh Abdul Wahid said that "One day Hadrat Mian Jeo who was busy in the garden of Zinjan. And I was in his service. One dove which was sitting on the branch tree and cooing there. He told me that listen to how she saying with eloquence the name of Allah. Upon listening to the name of Allah he was enjoying very much. And at that time one person came along with pellet in his hand. And made with pellet target of the dove and shot on her and dove was fallen down and died. That person did not slaughter the bird but left it and went away from there. He was told me "To go

bring dead dove from there. When I brought it in his service then that dove began flying and sat on the same branch tree and began singing. That hunter came again there and want to make shot the bird with his pellet. He told me to tell him that "Not to kill the dove." When I have told him about the instruction of Hadrat Mian Jeo then he was misbehaved with me harshly. When he makes a shot of the bird when it was hit his thumb and due to severe pain he was become be restless and he was fallen on the earth. He said to me go and tell a hunter that "He was not obeyed fakir's instruction and was seen what was happened there. If you will not hit the dove then your pain in the thumb will be over." I have told him the instruction of the Sheikh. Then he was promised that in the future he will not kill any animal. So then immediately his pain was over.

Also, Haji Pracha who was his servant and he was stated that "One day before his death there was a motion to him. Then his servant Safiruddin proceeded forward. Then he hand began shaking so for this reason he has become unhappy. And he said that "He has no hands and his face crooked." So some other person come. I have proceeded and done his service. After some days of the death of Hadrat Mian Jeo, Safiruddin was suffered by paralysis disease and his hand was damaged and his face has become bent and he was going away to another way in such disease.

It is said that there is the system of Hadrat Mian Jeo that whenever the persons used to ask him about the conquest of the countries. Then he used to inform them correct events in this matter. So there is one-time Azbak have captured the fort of Kabul. And they have given trouble and difficulties to the people of the fort very much and all city and all country were fallen under their rule. In this connection, one person came into his service. He was told him that “Azbak people were already fled from there.”That person told him with proud that “They have captured the whole country. And it is possible by this time they have captured the fort and you are saying that Azbak has fled”. After one week it was heard the same news as which was said by him. It means Azbak left from there after leaving all things there.

One person came into his service to take his permission for traveling and journey. He was asked him“ Where he will go.?” He said that “He will travel to Khorasan.” And he said to him “Do not go. Because this year road is closed.” Even though at that time there was peace and conditions were normal. There was traffic of the caravans to Khorasan city. After some days it was heard that the kings are ready for fighting. And the road of Khandhar was closed. It has happened same as per his saying and prediction

Also, Haji Mohammed Bilbani was stated that “He was heard by the holy tongue of Hadrat Mian

Jeo that four persons were traveling mountain journey. And due by chance, it has happened that for a period of for three days and night they could not find food and drink for them. They said among themselves that they should try in this matter so that they get food and drink for them. One fakir among them said to them that “Come on with me I will arrange food and drink after passing some journey towards ahead.” When they have passed some distance and what they see that there is one fruit tree on the way. And under there is the canal of water was there. The branches of trees have touched the earth due to the load of the fruits. They have eaten fruits full of their stomach. They said that “These fruits do not have such flavor as the fruits of the world. These fruits have seemed from heaven.” They ate fruits and collected some fruits for the fakir. And they started the journey again. Upon passing some way they find fakir on the way. And they said to him “Oh where you were. We have found one such kind of the fruit tree on the way and under which cold spring water is flowing. Where we have eaten full of our stomach. Take your share and eat the fruits.” Fakir told them “He did not need it.” Hadrat Mian Jeo said that “The fruit tree, fruit, stream is fakir only. As who was gone for the search of the food there.”Mian Haji Mohammed said “That Fakir was Hadrat Mian Jeo. And such type of many supernatural happenings which are well known

and which are on the tongues of special and general persons.”

Mian Haji Mohammed said that “One day Hadrat Mian Jeo said this event of one darwesh person. That is the areas of Swuistan and Bhakar in the people of Baloch and in the rich people, there is the custom that unless and until there is the flock of animals, flock of goats or wealth then nobody can ask for the proposal of the marriage of the girl of that person. There was one respectable person of that community and who did not have the herd of animals or wealth with him. And all such wealth and flock of animals were lost. That person has one woman and a young girl with him. Due to his poverty, nobody did a request for the marriage of his girl for this reason. In his area, there was fakir who used to meet the girl on daily and used to return back from there. One day that girl was told to her mother that there is no way out from any side but yes there is the look of one fakir on her. And who come daily and see her and go from here. I will request that fakir so that there will be some better result in this matter. That fakir came again there then girl’s mother told him that “ You come daily and see us and go but there is no solution. Darwesh asked her “What do you want.?” And she said to him that “She wants a marriage of the girl. And she does not possess anything with her. Darwesh caught her hand and took her out of the city and showed her shop of The Bania

(Bania is an occupational community of merchants) and told her that “For your requirement take camel, horse, grains, and clothes, and take from here whatever is needed by you but do not store with you.”By saying this fakir went away from there. The woman used to visit the shop of Bania and collect the goods as per her needs. After some days the girl’s marriage was performed by the woman with such equipment and in such pomp and show that before this nobody was not seen such things in the village. One day after marriage the woman went to the shop of Bania and she was brought a large number of grains for the purpose of the storage in her house and which was sufficient for her for a period of one year. When she went to the next day when she did not find that shop and Bania there. Upon seeing this she was ashamed for her behavior and greed. After a long time, she has seen that fakir and she went near him with sincerity and was fallen on the foot of the fakir. And she told him to tell what is real.” Fakir told her that “ You did not follow his instruction and you have lost shop of the Bania. Now if you will ask about its details then you will lose me. And by saying that grain, camel, horses, and Bainya was he himself and upon saying that fakir vanished away from there. Mian Haji said that “When he was asked with Hadrat Mian Jeo whether you were that fakir then he said that whoever may be but such person was there.

Be careful and not to reveal this to anybody.” With some persons, I have enquired about this matter and they have confirmed that the fakir was Hadrat Mian Jeo. Even though with well known big saintly guides there are many such traditions which are well known but such secrets which are available in this event which are not found very less.”

Mir Mohammed Khuwani, regarding Haji Ali Kuwali he has said that “Haji person who was abstinence, worshipper and who was dear person of Allah. He has much devotion and sincerity with Hadrat Mian Jeo. And who used to live always in his service. And after every five years, he used to go to his native place from Lahore. And he used to stay at the house of the father of Mir Mohammed Khuwani as the guest and whose details were mentioned as above. He has stated that “During the journey of this time there was happened one strange supernatural happening of Hadrat Mian Jeo. One day we have to get down in one carvan-serari near river stream and which in between Safhan and Yazid. I and other traveling fellows were busy in the cooking of the food there. At that time one holy person who was wearing an elegant dress came there. Due to his arrival, there was found happiness and comfort to me. When that holy person came near to us. And when I have seen him carefully then I found he was Hadrat Mian Jeo. And he is calling me. I with fondness ran towards him and was reached in his service and

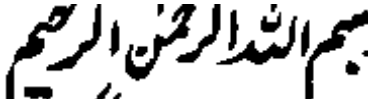
put my head on his foot. He was embraced with me and he told that “The caravan people have to get down at the bad destination and now one great storm will be coming here soon. With haste take all your goods and belongs, tent, and tent walls to some higher place and about this matter inform all your people of the caravan. During this time I want to ask with him the reason for his coming to such a place and have my intention to ask him to have share food within the caravan. At that time I have heard the call of indecent of travelers and saw at that side. Then I have seen at the side of Hadrat Mian Jeo but he was not there. There was much fear upon me due to this event. I have returned to my place and taken all my goods and belonging and tents to some higher place and also was informed the forecast of Hadrat Mian Jeo to all caravan people. Among them, some persons told me that in such heat it is difficult to uproot the tents. But some others have believed me and they have taken all their goods and belonging to higher place along with their tents and tent-wall there.Till now, two hours were passed away. And suddenly there came heavy storm and which was taken the caravan persons along with their goods and belonging to the other world.

The persons reported that those who take their goods and belonging and tents to higher places and they were in safe condition. As a matter of

fact, Hadrat Mian Jeo was there in Lahore at that time.

Hadrat Mian Jeo was said that “Once he was coming to Lahore from Sarhind and he was reached in one village where Pathans were habituated. As per fate, I have stayed sometime in the mosque. There was the month of the Ramadan and for three days and nights, I could not get anything for eating there. At last, soul told me that you are done asking as illegal. If by way of defalcation anything is found then it is permissible. As holy persons have said “الضرورة تبيح المحذورات” and its meaning and interpretation are that due to necessity unlawful is also permissible. In the fourth night, I have entered the village at the time of the morning. In one house I have seen some food there. That there was on one bread and on which were some cooked rice was there. I have told to the soul that instead of defalcation it is better for asking. By leaving food I went to my place. Even one second was not passed that one slave girl came there and brought food and she put before me. When I have looked then I found that it was the same the food. So I have fought with my soul and began laughing. By the time that person came who was sent food for me in the mosque. He was asked with me “ The reason for not taking food and laughing. Then I have told him all the details about this matter. Upon listening to all the details that a person

became sincere to me. When this matter was well known in the village then I have come back to Lahore.

It is a description of one day that one person came in service of Hadrat Mian Jeo in worried condition. And he said to him that “His son is in the condition of agonies of death. I hope that you will pay attention to this matter. When he has seen his worried condition then the condition of engrossment has prevailed upon him immediately. After one minute he was demanded water pot. And upon it, he was prayed and he was given water pot to him and told him to give water to the boy for drinking When water was given to the boy then he has become well. The second time that person came into his service along with that boy. He told him that “The boy is seven years old but he could not talk. Then he told the boy to recite  and upon his saying the boy ’s tongue was opened and he recited and his dumbness was no more with him. And in a short period of time he has become Hafiz Qu’ran (Quran-conner).and he was given that handkerchief which he was used by him after ablution which he was given to that person and told him If there will be an effect of evil spirit upon the boy then cover his head with this handkerchief and the boy will be recovered from that problem. That person has accepted that handkerchief with

high respect as thinking as God gift while touching with his eyes. It is said that the handkerchief which is still available with that person and at the time of facing any disease or effect of the evil spirit to him or that boy he will use that handkerchief as per instruction of Hadrat Mian Jeo. And they will get recovery from any disease or evil spirit.

It is a description of one day that when one king has died and his son was not having a capacity and who was not able to rule and who was sat on the throne. Then he was sent somebody in service of Hadrat Mian Jeo and asked with him to come to his royal court or sent his holy turban to him to keep it as felicity with him. But he was not accepted this and was returned back his person. And he was told that what is work of kings with the fakirs. Again he was sent some person in his service. With the message that turban must be sent to him. Due to the very much angry condition, he has removed his turban from his head and throw down on the earth. And said to him take it. In the period of one month that undutiful king was killed by making blind. He was got punishment for ill-treatment with Hadrat Mian Jeo.

I have heard from many friends of Hadrat Mian Jeo that one day he was going to Novlakh garden. He said to one of his friends “To ask that tree in which recital he is busy now.?” When he was reached near that tree then he said that he is

saying "یانافع" and that was Siris, Shirish, Saras. Albizia lebbek is a tree well known in the Indian subcontinent for its range of uses and it's sample picture of tree as follows. And till now that tree is there in that garden.

It is said that in the order and instruction of Hadrat Mian Jeo there was such uses and greatness that whenever he will see any naked majzub (one lost in divine meditation) then he will say to him "Oh disrespectful person to cover your body." That may any kind of majzub. So then that person will become in the condition of consciousness and then he will cover his body immediately.

If any person who will bring a present in his service then at that time he will distribute among the persons present in the meeting. He will be used to distribute without thinking about this

matter but it will happen that distribution will be equal and the same to all. And every person will get his share equally and same. As one day one person brought oranges into his service then he began giving five oranges to each person who was present at his meeting. One person in the meeting who could not find his share. By chance one servant who has kept five oranges in the separate place. He said to that servant to bring those five oranges which you have kept separately in such and such place in addition to your share and which should be given to the person in the meeting who could get his share. The servant was become ashamed in this matter and brought those oranges and given to that person in the meeting.

It has happened one day that one darwesh who was wearing a saintly dress and turban along with his three servants came in service of Hadrat Mian Jeo. Away from the many persons who were present in the meeting and he sat on the higher place in the condition of proud and show. During this time one poor person came to the meeting and who sat near footwears. After one minute one person came there and who was presented him rupees 32 to him. Against his practice, he was stretched his hand and he was taken that amount from him. Nobody recognized that person who brought money and that person left from there immediately. And he was given that amount to the poor person who was sitting near footwears. And

he was told him “To purchase the horse for himself. And keep it with you and go to the such and such prince for employment.” That pretender and proud darwesh upon seeing this he told that “This is right of fakir persons. Also, he came before him. So there is his more of his right on that amount. Why you given all amount to that poor person.? And why you have not given to him.?” Then he was told him that “In apparent he has more right than you. Upon hearing this that fakir was become very much angry and left from the meeting place. He told him at least to eat the food. But he was not agreed and left from there. Hadrat Mian Jeo said to the persons in the meeting that “There will happen strange event with him.” The audience was asked, “What kind of event will happen with him.?” He said that “In spite of that he was having rupees 122.50 in his waist in his money purse. Still, he is claiming his right. And his money purse will be lost. And he will have died in the love of the wealth. And also his companions will also be killed him for the sake of misfortune of money. One person from audience left from there to find out details in this matter and also two people were accompanied with him. So that what will be happened should be informed. The narrator said that “The darwesh went to the public bathroom after three days for taking bath for him there. And after taking bath he was present in service of Hadrat Mian Jeo wearing the

saintly dress. Then he told him to open your waist and sit comfortably there. Then he was put his hand on his waist then he did not find his money bag. Due to worry, he stood there. He said “He has lost something so he is going now in search to find it.” He has searched for it too much but could not find money bag. Then he came back to the meeting of Hadrat Mian Jeo and apologized for his misbehavior. He was stood while folding his hands. He said that “He was lost his money so kindly arrange for the recovery of his amount.” He said to him “Brother what we know what was that thing. And where it was gone.” He said, “He will take money from you otherwise he will die for this reason.”When he was done too much request in this matter and then persons from the audience also requested him to help him in this matter. He told me “There is one old man who is sitting in the big boat at the bank of the river and who sewing his rag dress and he will give your money bag.” That darwesh as per instruction went there and he found one old man in the boat who sewing rag dress there. He thought in his heart that his hard work labour.Perhaps that may be other person for which Hadrat Mian Jeo was told him. When there was such thought in the heart of darwesh then that fakir left his head and said to him that “Yes he is Pandi and I will lift such weights for which Hadrat Mian Jeo was sent here.” Upon saying this he was told him“ To recognize his money bag and

take it from here.” When he was seen he found many money bags were available there. He was collected his money bag from there. Then fakir told him that “Count the money and take it from here.” And he was counted then he was found there were rupees 122.50. Then he went in presence of Hadrat Mian Jeo and said to him that “Due to attention I have got my lost money bag” and upon saying this left from there. Due to loss of the money bag he has become patient of bloody diarrhea and after three days he died and his money bag was theft by one of his disciple and who went away from there. When it was known to another disciple then he has followed him and caught him on the way and killed him there. When travelers were able to know in this matter then have killed him for the murder of that Darwish. Whatever which was said by Hadrat Mian Jeo which was happened exactly as per his prediction. That poor Darwish who was sat near the footwear due to the attention of Hadrat Mian Jeo was got employment in the king ’s service and he has become a wealthy person.

There was one of his servants and his name was Ghiasuddin who was stated that there were many years were passed away after his marriage but there was not born any child to me. When I came into his service and said that I do not have children from my wife. So I want to marry another woman. He said, “Go and rest assured that there

will be born many children from the same woman." As per his prediction, ten children from that woman were born and all were male children.

One person was stated that one of his relative who was separated from his sister at the age of 14 years he went to Bukhara. In the 15th years of hearing news of that person, his sister became helpless. I went in the service of Hadrat Mian Jeo and want to say to him about this event but before my telling, he was told me that "For the work which you have come and for it rests assured. And that person will have come back soon in good condition." The narrator said that within one week that person comes back in safety and secured condition.

Hadrat Mian Jeo's servant Noor Eldin has said that "During his old age due to his engagement he did not use to go the jungle. And always he used to live in his house there. During the daytime, people used to come to his service and seeking favour from him and during the night he used to closed his room and passed the night time in loneliness. I used to be available always in his service. If there will be heat then he used to go on the roof of the room. And used to ask me to keep water pot, hand fan, and his sleepers on the roof of the room. And I used to follow his instruction always. One day as per practice at the time of morning prayer he was asked me to bring water

pot and tooth-brush (miswak) on the roof of the room. When I took these things then after using tooth-brush he told me that we have not seen Kashmir and heart is interested to see it. There is one river is there. At night I have spent the whole night there. If you have seen Kashmir I can tell you all signs of Kashmir. I have told him that I have not seen Kashmir. In the same way, in one night he said to me. “To keep water pot, hand fan, sleepers on the roof and go and sleep.” I have kept there hand fan and sleepers but forget to take water pot. During the midnight, I have remembered that I could not take their water pot. So I have filled water pot and took it to the roof of the room but could not find him there. As the bed was empty.So, for this reason, I was surprised about this matter. First I thought that he might have gone to the toilet room. So I went there but I could not find him.For this reason, there was no limit to my surprise in this matter. I have taken a lamp in my hand and searched for him here and there in all the rooms. But I could not find in any place. And in the condition of surprise, I sat there. At the daybreak, he was called “Oh Noor Mohammed to bring water for ablution.” I immediately went to the roof with water and his tooth-brush and in the condition of helplessness I said to him that “Where you were in the whole

night.? “First he was said to him that “Whether you have seen the dream.” I said that “Till my life, this thought will not go from his him.” When he was known that I was able to know his secret then he said to me that “ I will tell you on condition that you will not inform anybody otherwise there will be the loss to you.” Then he said that “Tonight he was in the cave of Hira which is situated in vicinity of Makkah. And in which before prophet-hood the prophet used to be engaged in the remembrance of Allah there. There is surprised on the people who go on Hajj pilgrimage but they will not go and stay for some time in that cave of Hira. Then he said that “In that cave benefits will be available in a minute which will get in another place for a period of 40 years.”

His big disciple Mulla Khaja Bihari and who used to say that his one student who used to live in the one meeting place and whose leader was a big learned person, Quran-conner and jurist. And who used to object always about disciple’s congregation prayer and his performance of the prayer. By chance that jurist was present in service of Hadrat Mian Jeo one day. And he has complained about the student that he will not attend congregation prayers. So he was turned his head from him. And said to him “To go away from him. What you have concerned that he has the

option to perform his prayers anywhere.” When jurist went out from his meeting place then he has become unconscious and he was fallen down and whatever he has knowledge with him which was away from his memory. And in those days he has died.

When emperor Jehangir was in Kashmir then at that time some persons about Sheikh Abul Haq Dehlavi and who was leaders of men of the exegesis and Mirza Husam who was the disciple of Hadrat Khaja Mohammed Baqi Naqshbandi and they have said to the king unhappened events about them. Upon this Jehangir was given the order to Sheikh Abul Haq Dehlavi and Mirza Husam in his presence from Delhi and he was sent Sheikh Noor Al-Haq son of Hadrat Abdul Haq to Kabul. When Sheikh Abul Haq Dehlavi was reached to Lahore then with much sadness and sorrow he was visited Hadrat Mian Jeo and he was asked with his reason for his sadness and sorrow. Then Sheikh Abul Haq Dehlavi has told him all details in this matter and also he was told him that “This year he will leave his sons and country. And my son will go to Kabul.” He was told “Rest assured. I will take responsibility for this matter with me that you without seeing the emperor you will live in the country along with your sons.” Sheikh Abul Haq Dehlavi left there in happiness.

After four days there was reached news of the death of the emperor and Sheikh Abul Haq Dehlavi was returned back to Delhi along with his sons.

Mirak Hussain Khani who used to go in service of Hadrat Mian Jeo. He was stated that “Due the period of plague there was developed glands beneath the ear of my son. And due to this, there was the possibility of his death. With the disappointment of life of my son in helpless condition I went in the service of Hadrat Mian Jeo. And requested him for recovered of my son’s health condition.” He was said “In the affairs of Allah there is no interference by anybody.” When he has seen so much worried condition then he was asked for water pot and on which he was prayed and blown on it and he was given me water pot. As soon as the boy was drink water then this disease began decreasing for this reason and till such that by morning time there was not available signs of the glands

The above narrator said that “When King Jehangir was going to Kashmir when he was also going with him there. On the way, I have got one letter from relative who was a resident of Lahore. In which it was written that you come back to Lahore. And on the same day, King was sent to me Lahore for some work there. When I have reached

to Lahore then after some days I was able to know that the king is transferring my posting to Kabul. As I want to live in Lahore. So I went in service of Hadrat Mian Jeo for this matter and he was told me that “Rest assured you will live Lahore”.And the same news was reached that there is no need of my posting in Kabul. And the same narrator told that he dig one well in his villa. And its water was sour and unpleasant. One day I have taken one water pot by filling water from that well in the presence of Hadrat Mian Jeo.I have told him all the details. He was prayed and blown on that water pot and asked me to pour down its water in the well. When it was poured down the water of water pot then well water has become sweet immediately. Still now for many years, people are using that pleasant water from that well.

Also, the same narrator was said that “One time myself and my friends imprisoned by one cruel person. And there was no hope for payment of fines and to get the release from that cruel person. One day my son went in service of Hadrat Mian Jeo and he was explained to him helpless condition in this matter. He was said to him that“ To write to your father that he will be freed in some days.” When I got the letter then there was created hope in this matter. So till now 15 days

have not passed away then we have got the release from that cruel person.

In the days in which there was much force of plague disease in Lahore city then Sheikh Peer went in the service of Hadrat Mian Jeo and said to him that “Come on we will defend this calamity together.”He said that “When there will be the death of the people then there will no benefit of the prayer in this matter”.Sheikh Peer decided to take care of the calamity by himself alone then he has become unconscious and he was in such condition for a period of three days. So, for this reason, his prayers for three days have lapsed for this reason. When he has become conscious condition he came in service of Hadrat Mian Jeo and he has explained him all details in this matter. Then he said to him that “Whether I have not prohibited you in this matter. But you have shown daring but Allah was given not anything to you.”

The fort of Kangda was besieged by the Muslim soldiers for a period of many years. But there was no victory for this conquest. Among them, there was one person who has perfect faith in Hadrat Mian Jeo. He was sent one letter in service of Hadrat Mian Jeo and requested with him for the victory in the battlefield and conquest of the fort of Kangda. He was written on the back side of the letter that“ By the will of Allah this year will not be

passed.” So after some days, the fort of Kangda was conquered by the Muslim army.

Syed Mohammed said that “When his age was five years old and at that time international calamity which was spread in the city of Lahore. There was developed gland under my ear so for this reason all persons have become hopeless about my life. My father who was the firm believer and sincere devotee of Hadrat Mian Jeo and who took me into his service. And requested with him for prayer for my health recovery. He said to him that “Oh Ibrahim the forehead of your boy is shining. And from him, there will be available great benefits for many persons. Rest assured.” Upon saying this he was touched my head and ears by his hand. At that time that gland and pain were reduced immediately. And by reaching back to the house there was the total recovery of the health to me.

The above same Syed Mohammed said that “One day he was in service of Hadrat Mian Jeo. He was asked by one person about the condition of Mirak Hussain Khani. He told that king is very kind to him. And at present, there is much importance and respect for him. He said, “ Not like this, but the king is not kind to him.” After some days there came news that post and estate of

Mirak Hussain Khani were seized and he was imprisoned in the fort.

Sheikh Bhiwa Delhavi who was among royal rich persons and who was going toward Thata and Bhakar and he was sent somebody in service of Hadrat Mian Jeo to ask him to know whether he will reach back safely and securely to the native place and he said that “No, he will not come back.” So it has happened like that. He has died in that province.

Mullah Saeed Khan who used to come in the service of Hadrat Mian Jeo for a period of over 50 years. He said that “When one day he was in service when he was asked me what news of your house.” I said my wife was given birth to two girls. And among them, one girl has died. and now she has again become pregnant. This time we both pray with Allah in the naked condition for grant of the boy ”.Then he said that “With Allah, this is no difficult work. This time not one but there will be born two boys”.So after some months, two boys were born and who are still live.

This Mulla Saeed Khan said that “Sheikh Mohammed Zahid Haji and who was caliph of Hadrat Sheikh Haji Mohammed Jeo. And one of his caliph and whose name was Sufi Nasir who came from Balkh and he began living in India. And he

was met, emperor Akbar. And Akbar was granted one gold coin daily as his allowance. Now since two months his allowance not was paid to him from the royal treasury. So Sufi Nasir came in service of Hadrat Mian Jeo and he was explained to his condition.

And from some days his family members were began facing starvation. I am requesting you to pray in this matter so that payment of the daily allowance will be continued. He told him that “You also a person of reform and pious so why do you not pray for yourself.” Sufi Sahib told him that “If his prayer will be accepted then why he will give you trouble in this matter.” Then he said that “You rest assured. Tonight Allah will help you and your work will be done.”

Upon saying this he bid him God bye to Sufi Sahib. By chance in the same night, king Akbar was called him and he was asked about his daily allowance. Then he has told him all details in this matter. The king was given instruction for payment of pending daily allowances as well as payment of allowance should be continued in accordance with procedure. This Mullah said that “One day he was going in service of Hadrat Mian Jeo at the afternoon time. When he was reached at the hall which is near the room then he thought that this is time of rest of Hadrat Mian Jeo. And he

used to said that “Afternoon of the summer season is like the half night of the winter season. And at that time there will prevail upon them morality. So, for this reason, they used to take rest after afternoon prayer.” So I wanted not to give trouble to Hadrat Mian Jeo and then I went into the hall slowly without making the movement of my foot and there was nobody went in the room. During this time one servant came out from the room and he said that Hadrat Mian Jeo who was sleeping and suddenly he was wake up and he said that Mullah Saeed Khan is sitting outside and call him inside. And I was surprised for his supernatural happening. And the servant was also more surprised than me for this reason. That he was taking rest at that time how he was able to know my name. Then I went into his service.

The above narrator said that Hadrat Mian Jeo told him that “One day one Mughal came in his service in worried condition for his prayer. At the time he said that “The people of the world are strange persons and they know easy to ask holy persons to pray for their wishes and desires. I give the guarantee in this matter if you will give food to the hungry person and give clothes to the naked persons then due to this reason anybody can get their aim for this reason. Upon hearing this that person left from there. Next day he came with the

tablecloth of sweets and brought some cash in my presence. I have returned back cash to that person and I have distributed sweet among darwesh persons. And I have asked with him his condition." That person told me that "His one son who was ill seriously. There was no hope in his life. When I came to your service and you have told me after your prayer for providing food to hungry persons. And giving of the clothes to the needy persons. Upon leaving from here I find one deserving and poor darwesh. I have given golden ring to him and then proceeded further then I have seen some person who was in naked condition. And to whom I have given clothes. When I have moved further than one person came there running. So I was afraid that perhaps that person was brought any bad news for me. when I have asked with him when he said that illness is over and boy is now in a healthy condition. All this was happened due to your attention only."

The above narrator said that "Mullah Mohammed Thatti who was the teacher of Asif Khan and who came in service of Hadrat Mian Jeo three times. At the second time when there was the chance of him to visit him when he told him that "There is the benefit of meeting that you leave the world and turn your direction towards Allah." The third time he told that me that" Mullah

we have tried you and able to find that you were not able to leave worldly connections and there is no courage in you. But take care in this matter that you leave friendship of Asif Khan because in his friendship there will be greater losses to you. Mullah did not accept his advise and went to Kabul along with Asif Khan. In those days one enemy of Asif Khan killed Mullah at the bank of the river. This Mullah Saeed said that " He has become seriously ill in Allahabad and in Lahore, there was spread news of my death. One day Hadrat Mian Jeo asked with my friends "What is the condition of Mullah Saeed.?" They said that"There is rumored that he has died." He said that" This rumour is wrong. I will see him live and safe and secure."

By chance when I went in service of Hadrat Mian Jeo after my arrival from Allahabad to Lahore then he said that "The people have spread the rumour about your death but we have seen you live and safe as well secure."

Mullah Fath Mohammed who was stated event of his father that "One day I was in service of Hadrat Mian Jeo. And one rupee was on his edge of the shirt. He was asked, "What is this.?" I said to him that "There is one rupee." He said, "To keep it well so that nobody did not take it away from you." I said to him that "Who will take from

me.” By chance after meeting with him when I have reached near Sarai of Hakeem then somebody has stolen my rupee from me. Next day when I was reached his service then he told me that “You have lost your rupee. Whether I did not say to you to keep rupee safely.” Then I was able to know the meaning of his saying to keep rupee. As that event of loss of rupee was revealed upon him.

One person whose name was Fazil who was stated that due to his fate his son was died. So I have become sad and with dis-heartedness, I went in service of Hadrat Mian Jeo and sat in one corner in silent condition. Even though he was sitting by closing his eyes there and when he was able to know that I came there then he said to Natha Pracha who came there and who sat in the corner silently. Natha came to me and asked my name and he said to him that “He is very much in grief condition and perhaps there may be done cruelty to him by any person.” He said that “Nobody did not do cruelty upon him. But there is no action against the fate.” Tell him that “He should not be sad due to the death of his son. Because soon Allah will give one son which will be better than before.” Also he also said to him that “ Should remind him after two months and 20 days in this matter.”Upon hearing this good news I

come back in happily mode to my house. And I have told details to my wife. Then I was able to know that she is pregnant for one month. Then I was able to know that this matter was revealed upon him. So he has given me the good news. When two months and 20 days were passed when I went in his service and told him event of that day then he told me that “Originally there was the girl in your fate but by requesting for three times in the court of Allah and made the preference for boy upon the girl. In the angelic world, his name is Mohammed Afzal. And he began smiling and said that father’s name is Fazil and son’s name is Afzal.”Among the audience, one person asked that “Whether there is the stoppage of the birth of female children.” He said no but one after another there will be born a few female children. So from that day in the period of six years, there were born one boy and three girls to me.

The above narrator said that “His elder son was said that due to pain in the ear he could not sleep in the whole night and at the morning time Hadrat Mian Jeo came to my house. Without informing my condition to him he said that “To keep side your ear towards him so that there will be over of the ear pain. I have kept the side of my ear towards him when he was taken some pinch of the soil from the wall and put it into my ear then upon

putting the soil then the pain was finished as such that it was not there was not there.”

There is the statement of the above narrator that “He was heard by his grandfather that he had some amount and stuff of his disciple as entrusting things with him. One night slave girl who was stolen above all entrusted things from my house and she was run away. In the morning time in the condition of worry and thinking, I went in service of Hadrat Mian Jeo and told him all details in this matter. I have requested with him very much. Upon hearing this he could not reply for two times. Then he said that “Go slave girl has come back to your house.” As he was not replied for two times. So with disappointment, I have come back to my house and was seen that the slave girl was returned back there with entrusted things. She was told that “She was at such a place and at that place one person caught my shoulder and he was left me here and went away from here.”

This is the statement of the narrator that he was heard from his grandfather that there was an of Jinn on the son of Sultan Ali Baqi. And people of evil experts and expert doctors were upset with the treatment of that boy. The narrator said that he himself was taken that boy in service of Hadrat Mian Jeo. And told him all condition. He said that to give hungry persons two pieces of bread with

wet of the ghee. I have told the guardian of the boy but they have delayed in this matter. After some days that Jinn by the tongue of the boy began reciting The Masnavi, or Masnavi-i Ma'navi (Persian (The Masnavi, or Masnavi-i Ma'navi (Persian: مثنــوی معنــوی), also written Mesnevi, Mathnawi, or Mathnavi, is an extensive poem written in Persian by Jalal al-Din Muhammad Balkhi also known as Rumi), In front of me. And sometimes he used to talk such things and by hearing his conversation all students used to be the surprising condition. Even though that could not have the ability to read the writing. When it was known that Jinn is the teacher then the students will ask any question then he will reply. Then they were asked about the talisman which were written to keep him away from the boy and which is strong among them. He said that “All were on the wrong way. The treatment which was said by Hadrat Mian Jeo is right. If on that day two pieces of bread with the ghee were given to any beggar then I would be left boy on that day.”

As per the statement of the above narrator, Mulla Ishaque Fazil and whose father who was devoted and sincere with Hadrat Mian Jeo. He said that “Mulla Miskin Sufi who was resident of Rustaq and who was a devotee and sincere disciple of Hadrat Mian Jeo. For long period of

time, he was in service of Hadrat Mian Jeo. And he introduced his knowledge of innermost.” One day he told him “ Sufi you have to go Rustag and enquire into affairs of your relative living there.” As he was disconnected all relation with all of them. So he said now “What his work is there. That I have not weight to bear the expenses of the family.” He was told him two-three times that “You should go to your native place and you should go there immediately.” When he was insisting very much then Sufi proceeded towards Badkshan immediately.” After passing destinations, he was reached to Badakshan. And evening time he was reached to Rustaq. Where his house was located there. Then what he was seen that in his house there were a large number of people were there. And there many lamps were there in the house. There were things of the feast were found there. He was asked with somebody about the things of the dinner. Then that person told him that “This is the house of Mulla Miskin. And he went to India 29 years ago. And there is came here news of his death. So as per custom offering of the 11th day and funeral rite of the fortieth day of his death were already performed. And now such and such a person wants to marry his wife. Today there is going to be held Nikah (marriage) ceremony in his house.” Due to hearing of all these details and due

to revelation and supernatural happening of Hadrat Mian Jeo he has become unconscious. During this time upon hearing his condition, all his relatives and friends came to see him there. With much happiness and pleasure, they have taken him in the house. And those who were gathered there were left from there. After living in the house and upon making the arrangement of house expenses he left from there in service of Hadrat Mian Jeo in Lahore. Then he was smiled and said that “Oh Sufi if there will be a delay of one part of time then there will be many problems.” Upon hearing this he was put his head on his foot. And for much time he was left there in an unconscious condition. Afterward, due to his favour, he has come back in normal condition.

The description of those places where Hadrat Mian Jeo used to sit during the daytime

There was his system that during night time he used to closed his room and will be engaged in the worship of Allah in his room. And during the daytime, he used to go in the garden, jungles and in such places where there will be no traffic of the people there and in that place he will be engaged in the worship of Allah with peace of mind. So there is still this method which is followed by his friends. And at that time with him, there will be available reliable persons and disciples.

The details of the places are as follows.

In Hujra on the upper side of Sheikh Wuho and under shadows of the trees and which is available around the room and which was mentioned as above, grave of the Sheikh Balaval and near Mirdadpur, in the eastern side of the city on hillock of the sands which are near Bhigwal, near garden of Sultan Parvez, in the garden of Swani in Ajal, in the building of the garden which is mentioned as above, in Nalavkah garden under tree of Saras and that was Siris, Shirish, Saras. Albizia lebbek is a tree well known in the Indian subcontinent for its range of uses and it's sample tree picture is as follows

. And till now that tree is there in that garden and which was talked with Mulla Khaja Kalan and said that in his leaves there is habit of recitation of

, in the building which was in the reservoir in the garden of Mirza Kamran and now that house was submerged in the water,in the building of Qilaih Khan garden which is lower side in the canal of Mirza Kamran and which fallen down, in the southern side in the Anar Kali garden, in that tomb which is in the garden as stated above and which is situated in the corner of southern side of the wall. Near Sarai of Hushair Khan in the building which is situated at the bank of the tank of Ratna.In the tomb which is well known as Kumbh in eastern side of the city on the road of Ferozpur, near holy mausoleum of Hadrat Mian Jeo in the tomb of Peshru Khan, under big tree in small hall,in the eastern side of the city near Bhigwal village, in the graveyard of Bibi Haj Taj, under berry tree.

Under that tree which is in the rear side wall of the garden of Qasim Khan in the boundary wall. Near the well of Dowlat Khan at old Eidgah, in the door of tomb of Ahmed Khan’s sister in one tomb which is on the upper side, in Faiz garden where now there is tomb of nurse of Dalaram, on the upper side of the well he used to be engaged in worship of Allah, in the tomb of Rukanuddin Rohela which is in old Alam Ganj. And now which is now well known as Alam Ganj Qalih Khan.In

Sheikh Johar’s garden and tomb and which is near the garden of Khan Azam.In the garden of Khan Azam in which there is a palace of late Shah Murad. In Raju garden, in Doulatabad and Achra. Near Johar Bagh near the hut and which now is submerged in the water. Under the banyan tree which is near Achara.When he died and in the same year this tree was fallen down on the earth. In the thrash area of agriculture which is located in the eastern side of Hosheyar Khan Bagh at the time of growth of the vegetable, he used to sit there. In the eastern side of Hoeshyar garden, near the grave of Sheikh Abdul Rahman Darwesh, in the garden of Murtuza Khan and now which is well known as Vazir Khan Garden. In the area of Mohammed Taqi Dewan Biutat, in Jehangir garden, in the garden of Malak Ali Kotwal, in the garden of Abdul Raheem, in Khatoon garden, in shrubbery which in Shadra along with river bank of Ravi, in the garden of Mir Momin.

Biography of Hadrat Bibi Jamal Khatoon

She is that woman and for about her there was given glad tiding to mother of Hadrat Mian Jeo. And now it means in the year 1050 Hegira she is living in good health and good condition. Hadrat

Bibi Saheba was peerless in the engagement and Rabia of her time in the following.

Her condition, status, mystical exercises, engagement, in relinquish and abstraction. From her, there were happened many karamats (miracles) and still happenings. In the beginning, she has followed the method of engagement of her grandmother. And afterward, the method of engagements was sent by his brother Hadrat Mian Jeo to her by the source of his brother Qazi Taher. Then she has followed this method in the remembrance of Allah.As per requirement of fate and Islamic law she was married to one holy person. And who lived for a period of ten years. In the beginning six years, she has spent his life with her husband. Afterward, in the life of his husband, there was prevailed upon her passion of love for Allah. And she was the entire severance of relations and began living in one room. There were two of her servants. And who used to help in her service during the daytime. And who used to provide water for ablution and provide other things to her. And during night time she used to live alone and engaged in the remembrance of Allah. In these days there is the condition of engrossment prevailed upon her. Hadrat Mian Jeo used to praise.

It is said that one day one fish was brought to Bibi's house. And at that time there was a prevailing condition upon her. And she was in the condition of the engrossment. When she has become conscious then her holy look was fallen on the fish and began shining of light from the fish. After that, she told that " This fish has become holy. And take this fish and put in the store of grains and other things." And due to it, there will be many blessings. As such that fish available there with his relatives. And its blessing are being appeared there. Hadrat Mohammed Amin who was nephew of Hadrat Mian Jeo said that " He was heard from Bibi Sahiba that she said that when time of leaving of Hadrat Mian Jeo was near and at that time in the angelic world he told her that on such and such day and on such and such month he will proceed to the country of existence and by presuming his presence and you should be engaged in the remembrance of Allah."

Bibi Saheba used to cook food for the souls of the holy persons in the large quantity. And there will be the gathering of a large number of the people. She will ask for bringing of the cauldrons and after reciting then she will take out some food from it. Afterward, she said to others to take food for distribution and every person who will present used to get food there.

It is said that one day there was needed milk. But it was not there in sufficient supply. When she was requested when she was asked for oil pot. And she was put her hand into it and she said to take milk as per quantity required. What they see that oil pot is full of the milk. As per requirement, they have taken milk from the milk pot.

It is said that in the house of Amir Khan who was the ruler of Thatta were born one after another female child. So, for this reason, he came into her service and requested for male children. And he was requested with her very much in this matter. Bibi Jeo said that after this there will be born only boys to him. So as per her saying continuously born five boys one after another.

It is said that one time Bibi Jeo was put two maunds wheat in the villa by her hand. And due to the blessing of her hand, all persons were used wheat for a period of one year but wheat quantity has remained the same and there was no decrease in that wheat.

Also, it is said that in that area one person and whose name Jalal Khamos who was holy person used to live there. And who was perfect perfection person in relinquishing and abstraction and Bibi Jeo was able to get knowledge of perfection of innermost from him. At the time when any person

will come in service of Bibi Jeo for the completion of any important affair then she will be used to say him to go in service of Jalal Khamos and then she will pay attention for that person there then as per the wish of that person his important affair will be completed successfully. Now her age is more than 60 years. And she is living in her native place of Swaistan. She did not move to any another place from his native place. Her supernatural happenings are too many and it is difficult to write all of them. Some of them are added in this book for the purpose of the blessing.

After printing of this book, Bibi jeo has died on Tuesday on 27th Rabil Awwal in the year 1075 Heigra.

The biography details of disciples of Hadrat Mian Jeo

There are two groups of his disciples and which I am writing in details. First is such group in which his disciples are included and now they have died. And among them their details which are heard from those other disciples who are living or from other trusted persons by their tongues. The details of the disciples which are not checked and

in that case only the names of the disciples are mentioned as follows.

The other group of persons is that which is living at this time. And who are persons of revelation and condition and karamats (miracles). Among most of them, I have seen personally by my own eyes. I have got information about their details. Even regarding my Sheikh Moulana's detail's are added in the second group but he is very important among disciples of Hadrat Mian Jeo and he is the leader of the disciples. But also his existence is among the great and learned persons of the world. Today in the east and west there is no such person who has such great status and position like him. He is the person of wisdom and karamat (supernatural happening) and also Unitarian.

Haji Nematullah Sahib

In this first group, he is salik (wayfarer) of the way of the guidance, the person of abstinence and piety and who was known secrets of Allah. And his full name is Haji Nematullah Sarhindi. He is the first person to whom Hadrat Mian Jeo was given instruction and advises of mystic way. The details are recorded by me in the previous pages of this book. Hadrat Mian Jeo used to say that "He was instructed to him first in his engagement method."

One day one person with the much helpless condition was informed him that he was taken some amount on loan and was given to his son for the business purpose. And now he says that the money was looted on the way. And now with him, the condition is that he do not have more capital with him. Haji Sahib paid attention to that boy and said him that “Why he is saying against in this matter and you hid the money in the such and such tomb by digging in the earth there.” Upon hearing this the boy was fallen down on his foot and then he was returned back that money to his father. Also, it is said that one day one person came into his service and he said to him that “He began loving his slave girl. And now she has fled away from there. And my life without her is very difficult.” When he has seen his much-worried condition then he said that “She is at such place. So you should wait for her on the way. When she will be come down from baihli (light two-wheeled ox carriage) then catch her. And do not ask about the person at hiding place that who you are and from where you have come from.” That person did the same. And he was taken his slave girl and returned back from there. He has died in the year1017 Hegira. But his grave is not known. He was coming from Sarhind alone and on the way he has died.

Mian Nathha Sahib

He was model of holy persons of time and best among the persons of mystic way of his time, Sheikh of mystic initiates, person of supernatural happenings, eternal Sufi, person of intimate knowledge of God, and who was found always in perpetual engrossment, Hadrat Mian Nattha and his ancestors who were belongs to eminent persons. And were belongs to the native place of Sarhind. And he was the perfect disciple of Hadrat Mian Jeo. At the time of his youth, he has become the disciple of Hadrat Mian Jeo. And the long period of time he was lived with Hadrat Mian Jeo and he has with him a great degree of the love and affection with him. Even though it was the practice of Hadrat Mian Jeo that for the person who lives in his service for seeking benefit and advantage and after some period of time he will ask him to leave him. So that person may be engaged personally in the worship of Allah separately. And he does not use to allow his disciples to live with him. But he did not separate Mian Nattha from service. And Mian Nattha was becoming so much rude in service of Hadrat Mian Jeo. In the last condition, he was got the passion of Allah. And he has obtained the higher level of engrossment. And there was overwhelmed upon intoxication. So sometimes he will leave by him

the obligation of manifest and usually he used to sit on the high wall and in crossed legged position and he will pass many days and nights there. Some time he will used to spent day and night in jungle, deserted places or at the head side of any grave. And some time Hadrat Mian Jeo used to send somebody to go and bring Nattha who is sitting on the wall. By giving notice to him then call him here so that he can eat something. As since some days he did not eat anything. Some time he will sit in one position and in such condition he will spend all night. Mian Nattha used to say that there is overwhelming of engrossment upon him very much. So in this condition of engrossment, his death has happened.

Hadrat Mulla Khaja Bihari said “One the day when Mian Natha has died and on that day he was ill little. And he was sitting on his bed which was lying before the room of the Hadart Mian Jeo. And he was in the condition engrossment in the observation of the majestic of the truth. He was in such condition for the long period of time. Then Hadrat Mian Jeo was asked me “To see whether Nattha is living or not.?” Then I went near to him and shook his hand and was found that he become cold. Afterward, he was asked his friends for the funeral rites of Natha. Sheikh Ghani was said that when the funeral was left from there then Hadrat

Mian Jeo said to me that “You should walk before him.” And what I have seen that while weeping he said that “Mian Natha was taken with him the indigency of our house.”He has become very sad and said that “Natha was no more.” As Natha has died before him so he said that “His time will also come so to bury him near the grave of Mian Natha.” Now holy mausoleum of Hadrat Mian Jeo which is near the grave of Mian Natha.

Mian Natha who was the person of karamats (miracles) and his position and condition belongs to the higher level. And in solitude and indigency, he was unique in his time. From him were done many karamats and supernatural happenings. Some of his supernatural happenings which were said by the holy tongue of Hadrat Mian Jeo. So Mulla Saeed narrated, Hadrat Mian Jeo said that “One darwesh who came from Jounpur in service of Mian Natha. So asked him “Who are you.? And why he did come here.” He said, “ He is coming from Jounpur and for visiting him.” Mian Natha said to him that “ To see him and go.”The darwesh told him that “He wants to see some of his conditions.” He said that “ His condition is such that “Allah was given him keys of the following.

1.World of Jabrut (heaven).2 World of Lahut (world lying beyond space and time. 3.World of angels. So any time I can enter into the world of

angles by the opening of the doors. And if I want then from there I can go to see the world of Jabrut and world Lahut there. Afterward, he said to him that “Now you have seen me and my condition. So go back to your place.”

It is said that he used to talk very much with Jinns, inorganic matter, and trees. Mian Natha himself said that “One Jinn who was a worshipper and lived during the period of Hadrat Sheikh Abdul Quader Jilani and who worked in service of Sheikh Abdul Quader Jilani. Since that time he was not moved from his place and he has the big treasure with him and one day he was told me that “Mian Natha whatever you required you can take from it.” I said to him “What is used of it for me.” By saying this I left there. Then I have heard the call of the tree and that tree who said to him “To wait for a little and hear his talk.” When he was reached near the tree then it said him that “ You have not heard talk of the Jinn so take with him and when you put me in tinning then it will be turned in to silver.” When he was moved from there and was not paid attention to that tree. Then he has heard a call from another tree and which told him that “For God sake to listen to his talk.” When I was heard then it told me that “Melt copper and put me in it. Then it will be turned into gold.”But I have not paid attention towards it.

These matters usually happen to such persons to whom at the beginning of the condition there will be opened the door of the angelic world. So some inorganic matter and trees which will talk with them that they have such qualities with them. And sometimes we can see our faces. And some time with lines on the forehead it can be known as good and bad luck. But Allah to whom in whose fate was written about the progress of the degree of the status and position. And due to the favour and kindness of Allah, they will be keep away those things from paying attention and keep safe from the things of the trail. So they will not look at such things. And they will think that it is the house of problems. ذلك فضل الله يؤتي من يشا This is favour and kindness of Allah that to whom want then he will favour him. But some people will be deceived soon. They will go behind such things. And they will become an alchemist. Then in them, there will come proudly. And due to wealth and things they will be kept away from the real goal. Then they were allowed to live in such a place. They will be returned back from to such way from which they have come there.

۔ اعوذ باللہ من التوجہ الی الغیر

فان التوجہ الی الغیر شرک وکفر عند ارباب القلوب

The interpretation and translation of this verse are that “Oh Allah protect us from paying attention towards the unrelated thing. Because paying attention towards other things is polytheism and with pious persons it is infidelity.”

I author of this book one day was taken one fakir in service of my Sheikh Sahib and said to him that “He wants to become your disciple so that he was engaged in the worship of Allah.” He said that “This person also came in the service Hadrat Mian Jeo. But he was not accepted him.” I have requested him that as he came on the foot from long distance and he was made him his intercessor. You kindly accept me for my sake.” He said that “Yes, we have accepted him.” Then he has engaged him in the worship of Allah. After some days he met with me. Then he was in the condition of happiness at that time. He was having with him the good time and in the condition of engrossment. I said to him “ Tell how is your condition.” He began by saying that “With the line of forehead he will able to know fortunate and unfortunate.” I said to him that “Never never be happy with such things. And do not involve any kind of proud. And not to disclose to any person. So it may not happen that you will be away from this work. With this group, this is not the big thing. Their meaning is different. Go and try this.

There will happen many of such kinds. So keep away from all such things. Sufi is not concerned with all these matters. For Sufi, there is required non-existence and destruction. He should not interested in karamats (miracle). Because he is himself is karamat instead of it. And also for praising it is the place of problem. The reality in this matter is that to keep away from it. Karamats will look better to ascetics and abdals (an order of saints). Sufi is himself is karamat of the karamats.

It is said that one day Mian Natha was sitting in one tomb. When he wants to go outside when he was heard one voice in which it was said that “Do not leave from here.” Upon hearing this call he was surprised in this matter. Again he wants to go outside when he has heard such invisible call again. So he was asked, “Who are you.” And who told that “He is the tomb. And I am saying do not go outside from here. Because there will come wind and rain heavily. And there will be difficult for you.” Even one second was not passed then heavy wind began moving very fast and heavy rainfall was started. There was such a condition which was prevailed for two days continuously. Such type of many matters is related to him. There are many of his karamats and supernatural happenings are well known. But few of them which are heard by trusted persons are added in

this book. One among them is that in the street one mouse was dead and there was coming to a bad smell from the dead mouse. So Mian Natha said “Oh un-clean stood and go away from this place ”and mouse stood and ran from there. Upon hearing this matter Hadrat Mian Jeo has become angry with him. And the reason for prohibiting Mian Natha for all such things is that whether he may not become famous in these matters.

Mullah Saeed said that Hadrat Mian Jeo said that “There was developed on the pimple on eyelash of my eyes and it becomes bigger. So for its cure, I have asked with one surgeon then he said to me that he was told me that it is due to overcoming of the blood. So it is required lancet for it. When blood will be out then there will be the relief. I have opted for the bearing of difficulty in this matter instead of the difficulty of undergoing of the lancet. But I was sitting in worried condition then at that time Mian Natha came over there and was asked about my condition. When I have disclosed him all details then he was told me that “He will cure him”. And he sits in the meditation. And after some time by lifting his head and he was told that “Its cure is the seed of cucumber. By rubbing it and paste on it. So there will be comfort in this matter.” So when the seed of cucumber was brought and was

made its paste and its paste was placed then there was available comfort soon. The narrator said that “When I was asked with Hadrat Mian Jeo whether Mian Natha was the physician.” He said “No.” I have asked, “Then how he was cured.?” He said “In the condition of meditation he was cured by asking with somebody in the angelic world. And pious person whatever will see and hear in the angelic world which will be correct.” Again I have asked with him that “Mian Natha who is your disciple and servant. On him this matter which was revealed but upon you, this matter was not revealed.” He was said that “Everybody will not attain such position.” But it should be kept in mind that his saying is only due to his perfection of humility, hiding of the condition, and humble nature. But the matter is that he was the perfect holy person and his place is in the world lying beyond space and time. And he has become immortal in the identity of the truth and he has attained everlastingness. For him paying his attention toward the world of heaven and world of lying beyond space and time is like degradation. So for not agreeing for degradation, he will not use to pay attention to these things. So, for this reason, Hadrat Mian Jeo will not pay attention to the angelic world in which all these are available.

Also, Mullah Saeed said that“ One day he was sitting with Hadrat Mian Jeo in his service and at that time Mian Natha came over there and he was asked him “Sahib today where you will go and engaged in the remembrance of Allah.” He said that “Till now he will engage in oasis which is around of Achara. And in that area, there is less traffic of the people in such a place. In that place at the side of one field under the tree, he used to engage there. But this week people come there and have disturbed him. He was asked with him “Who were they and how they were.?” Mian Natha said that “They were reciting in loud voice . And due to this there is causing the disturbance in the peace of mind in my attention. And I am facing unconsciousness. Now a day in the corner of the grave which is there in the locality of Junaid Khalifa where I go there and engage in the worship of Allah. At that place, there is no problem of peace of mind.” He was smiled and said that “Brother oilman who was improved his work to such level. And he is talking such and such lofty matters.”

Mulla Sialkoti who is service of Hadrat Mian Jeo for a period of 20 years. He was also used to be present in service of Hadrat Mian Jeo in his privacy and now he is engaged in the worship of

Allah as per his method. And now he is living and he said that one day he was sitting in the service of Hadrat Mian Jeo at outside of the room of Hadrat Mian Jeo in the shadow of the wall. Mian Natha and the other two persons were also sitting there. And due to the felicity of him, there was available to us peace of mind. And all were the delight in this matter. At that time the sky has become cloudy and the start of blowing of wind was there. And rainfall was also started. And due to this reason, there was the disturbance in the peace of mind. Hadrat Mian Jeo said that “Yes brother now it is good to leave from here.” Main Natha was said that “If you allow me then he can remove away this rain and other things. So that whether may become be clear. So that there may no need for us to leave this place. ” Hadrat Mian Jeo has become angry and he was said “ Oh son of oilman now your condition has become such that you now want to show your karamat. And doing self-complacent. Mian Natha due to the trust of his favour which was available to him and for this reason he was given him a bitter reply. But Mian Jeo was told him “With calmly and kindness that if we stood from here and go to the room is there any loss to us in this matter.? perhaps you have not heard that in gathering there will become the disturbance.” And also you have not heard that

“The action of Mahmood (praiseworthy) will be as Mahmoodi (excellent) . Be careful in the future you should be away from such works, saying and actions in the nature of Allah do not interfere. But you should agree on this fate.”

Mian Natha was not an educated person. In his connection, I have asked with Sheikh Mulla Shah and who then he told that “ He was the lover of Allah. And he has died in the year 1027 Hegira. His grave is available near the holy mausoleum of Hadrat Mian Jeo.

2. Haji Mustafa Sarhindi

He was person ascetic and piety and he was away from human desires and wishes. He was in the original resident of Sarhind. And he belongs to the caste of tavern-keeper. He was a person of condition, and as well as a person of higher level status. He was the special disciple of Hadrat Mian Jeo. There was always prevailed upon him condition of intoxication and overpowering and full condition of engrossment was available to him. As one day he has become the leader in the mosque. In the condition of genuflexion, there was prevailed upon him engrossment. When people

have seen him in another condition then they have finished their prayers and left from there. And he was in such condition of genuflexion in 17 days. He was died in the presence Hadrat Mian Jeo in genuflexion on Wednesday on 14th Safar in the year 1039 Hegira. His grave is also near the holy mausoleum of Hadrat Mian Jeo along with grave of Mian Natha.

3. MullaHamid Gajjar

He was eternal on the way of truth. Seeker of the authority of God. Mulla Hamid Gajjar who belongs to special disciples of Hadrat Mian Jeo. The last disciple of Hadrat Mian Jeo was Mohammed Murad. Mullah Hamid Gajjar has become the disciple of Hadrat Mian Jeo some days before of Mian Mohammed and he was engaged in the worship of Allah. In the knowledge of manifest, he was head of the learned persons of the time. And at the beginning of his connection with Hadrat Mian Jeo he has many refusals with him. And he has close and strong relationships with the world. When he has become the disciple of Hadrat Mian Jeo then he got such much solitude, sincerity as well as faith that he was left teaching and instruction and family members and every day he used to be present in service of Hadrat Mian Jeo. And upon rubbing his face on the foot of Hadrat Mian Jeo then he will return back

from there. Then he will engage in this work. And as per his capacity of the innermost, he will pay some attention to the world of the angles. Hadrat Mian Jeo will pay much attention toward him.Upon becoming disciple he was lived for a period of seven months only. Afterward before the death of Hadrat Mian Jeo before five months and 19 days he has died on 17th Ramadan in the year 1042 Heigra. When he has died then Hadrat Mian Jeo said to go and pray funeral prayer of Mullah Hamid Gajjar to every person who comes to visit him and he left like persons of Allah. Many persons have performed his funeral prayer. Many persons of Hadrat Mian Jeo were learned persons of knowledge of manifest. And they were the refusal of him but afterward due to the facility of the company of Hadrat Mian Jeo all were able to get knowledge of the innermost.

4. Mulla Rohi

He was the traveler of the world of demand. He was the ruler of the kingdom of manners and well known as Mulla Rohi but his real name was Ibrahim. He was well aware with the knowledge of manifest. When he has become the disciple of Hadrat Mian Jeo with the true heart so he was engaged in the worship of Allah as per method

which is shown by Hadrat Mian Jeo. Then he was done such very much endeavours and mystical exercise that he has become the person of revelation and karamats as well as the person with the higher level of status. And from him, there were happened very strange things. The people almost and many persons of Mewat, Herat, and Narnool were much benefitted by him. He was the person of supernatural happenings and karamats. And from him, many persons were benefitted by him for this reason. And among them, Safiruddin and Natha Pracha are included. In spite of him, the above two persons were getting perfection by his company and effects of attention of Mulla Rohi but he used to hid in the world of requisites and for business, he was made the source of the condition of his veil. They have said that at the beginning of the condition when we have reached in service of Mulla Rohi then we have with us some horses and to whom nobody was ready to buy them. We were worried due to much expenses of the food of the horses. We have explained all our condition in service of Mulla Rohi. He said to recite in ears of horses as follows. لا اله الا انت

سبحانك انى كنت من الظالمين

and we have done as per his instruction. In the morning only many purchasers of the horses came over there. And for every horse, we have sold at the price of ten times more and we can say that actually, we have sold at the price of 20 times more. He has died during the life period of Hadrat Mian Jeo in the year 1025 Hegira. His grave is along with grave of Haji Sulaiman’s grave. This is proved recital for the fulfillment of desire and wishes of the persons who as per count of alphabets which will be as per system of reckoning according to abjad order (Arabic alphabet according to Hebrew order of letters) in which every succeeding letter has been assign and exceeding the value of as 2374. So if such person will recite this prayer then if Allah wills his work will be completed within the period of one week. It is regret to mention here that in the Urdu version of this book from which English version of this book was edited and translated and in which it is missing and not mentioned the prayer. So for this reason in the English version, the prayer is not added.

4.Mulla Khaja Kalan

Sheikh of dignity, the student of the way of faith, seeker of Allah, Mulla Khaja Kalan, who was the person of karamat, and having the position of special status. In reality, he was resident in the

vicinity around of Lahore. And he was the perfect disciple of Hadrat Mian Jeo. He was control over knowledge of the innermost and manifestation. When he has become the disciple of Hadrat Mian Jeo then in the short period of time he has become perfect. And from him, many of the miracles were done by him. So when calamity and plague and which was spread in Lahore. One year before its spread he was said that there is coming one disastrous and heavy calamity soon. So it is compulsory for every person that he should recite 70,000 times and one who will recite this Islamic creed then he will be safe and secure along with his family members. And those who will not recite then he will die due to this calamity along with his family members. So it has happened correctly same as per his predictions. Those people who have recited were safe along with his family members. And those people who did not recite were died along with family members.There was available with him the revelation of the graves. So Mulla Saeed Khan who reported that Hadrat Mian Jeo said that “In those days when he will not go far and engaged in the worship of Allah then at that time. And in those days he will go in the graveyard of Maznag and which was near and at that place, he will sit near one grave and he used to engage in the worship of Allah there. And

Mulla Khaja as well as many of his friends who used be too near him. At the time of prayer, all will gather at some place and will perform congregation prayer there. One day Mulla Khaja told after the prayer that " Hadrat Mian Jeo in this grave there is one person who says that he has died 17 years ago. Since then he is involved in the punishment due to the reason for his bad deeds. This year when the dear person like you come here then I will face grave punishment. This is the great matter of strange." He told him to ask the dead person how your punishment will be kept away from your side. Mulla Khaja said that "He says if there will be the recitation of 70,000 times of Kalima Tayyeb: Laaa-ilaaha illallaahu Muhammadur Rasoolullah (There is none worthy of worship except Allah and Muhammad is the Messenger of Allah. Then absolve him and in this way, grave punishment will be kept away from him."We have done like that. And then he told me to ask Mulla Khaja to ask the dead person "What is the position of him now.?" Then the dead person said that " Due to the blessing of Kalima Tayyeb and due to the felicity of your gentle souls Allah was kept him away from my grave from the punishment." There is also one more event like the above happening. Which was said by Sheikh Aby Rabih Mabaqi that which is mentioned in the

sayings of the prophet that recitation of Kalima Tayyeb: for 70,000 times for us for anybody which will have heavy effect in this matter. I have recited Kalima Tayyeb: for 70,000 times but not sent its rewards to anybody till such that one day I went to eat on the table. There was available one boy who a boy of revelation. That boy began suddenly weeping when he was moving forward his hand towards food. The persons have asked him “The reason of his weeping” and then he said that “I am seeing hell in which my mother is under fire punishment there. “Sheikh Abu Rabih said in his innermost that “Oh Allah you know well that I have recited Kalima Tayyeb: for 70,000 times so from its blessing I want to keep away punishment of the hell to the mother of this boy.” When I have such intention in my heart then that boy began laughing. There was the impression of happiness on his face and he said: “There are great thanks to Allah that my mother is now safe from the punishment of the hellfire.” Upon saying this the boy began eating food there. Mulla Khaja was lived for some period after he was becoming the disciple. And he has died in the service of Hadrat Main Jeo.

5. Haji Saleh Kashmiri

He was Salik (mystic initiate), the person of the dignity, pure of heart and he belonged to Kashmir area. He was the very popular disciple of Hadrat Mian Jeo. He was done much mystical exercises and endeavours. Before engagement of this work, he was a man of ascetic and piety. Hadrat Mian Jeo was allotted him to my Sheikh for his training and teaching. He was completed his training and teaching under the supervision of my Sheikh successfully. I used to hear very much praise of Haji Sahib by Sheikh Sahib. He used to say Haji Sahib has remained his friend always. He used to go Kashmir always. From him, there were happened many supernatural happenings by him. Hadrat Mian Jeo used to pay him very much attention to him. When first time he came in service of Hadrat Mian Jeo then he was over fifty years old. One day he was heard by Hadrat Mian who was said that “One has very much lust with him and in him, there will be very much love and intimate knowledge of God. Upon hearing this he used to visit the physician and he used to ask with him about medicines for the improvement of the lust. So that due to its felicity Allah may grant him Irfan (intimate knowledge of God). Even though there is no limit of Irfan and nobody could not say that he was obtained perfection in Irfan. But still, his level of perfection of knowledge of Allah is very

much great. Before the death of Hadrat Mian Jeo he was seen in the dream and who was in the city of light and he was walking in the garden in the fresh and bright condition. When Haji Sahib asked with him the name of the city then Hadrat Mian Jeo said to him that this is called heaven. This is that. And also he said " Haji what you are doing in the world. And see in the place where we're living how it pleasant and enjoyable." Also, he said "There is no my power because other than service of the court of Allah there is no other facilities there. Then he said to him " You come soon here to live with him." Haji Sahib said about this dream to his friends. And after 44 days death of Hadrat Mian Jeo he has died in the month of Jamad Awwal in the year 1045 Hegira. His grave is at the foot side of Hadrat Mian Jeo and outside of the tomb.

6.Mulla Abdul Ghafoor

He was the ruler of the country of content and person of endeavours and mystical exercise, Sheikh of patience and gratefulness. He was among the perfect companions of Hadrat Mian Jeo. He was done the mystical exercise of the level of perfection and he did completion of the work. He has died during the life of Hadrat Mian Jeo. Mian Haji Mohammed said that "In him, there was

the excellence of the manifestation to the higher level.” He was teaching in Lahore city. When he was left his work of teaching and education of the students to read and write and he went in service of felicity of Hadrat Mian Joe but then at that time he did not pay any attention toward him and for long period of time, he was used to sending him to go out from there. And he did not accept him. When Mulla Abdul Ghafoor used to see me then I used to console him in this matter that I will recommend him in service of Hadrat Mian Joe in this matter and I have told him about details of endevaours of Hadrat Mian Jeo. In which he was already engaged. One day what I was seen that Mulla Abdul Ghafoor is weeping by making his face in sad condition by sitting there. When I have asked him the reason then he was told that “He went in service of Hadrat Mian Jeo but he was told me clearly that he will never be engaged in the worship of Allah. Now I have decided that I will wear genu (the sacred thread worn by Hindus) and putting the blot on the face and go and sit among the infidel persons. If the people ask with me then “I will say to them that in manifest he was Momin (faithful) but he was the infidel in an innermost way.” And this is what I have requested him about my desire to make the innermost same as per my manifest. But he was not accepted me.

Now it is work of hypocrisy is that not to keep same the innermost and manifest. Now I want to make my manifest same as per the innermost. Upon hearing all these matters I began weeping for this reason. Then I have consoled him in this matter. When I have gone in service of Hadrat Mian Jeo and he was in the garden. When I have found him in happy condition then I have told him all the details about him. So he was happy very much. He said to me “Go and bring him here so that I can engage him in the worship of Allah.” And due to his favour he has engaged him. In the few days, he has attained the level of the perfection. And whatever was his aim which he was got. He has left this mortal world before the death of Hadrat Mian Jeo. His grave is in Kalanoor.

The names of disciples of Hadrat Mian Jeo are as follows and about them, their names were known but their biography details are not known. These people were persons of conditions, karamats as well as position of higher level. There is the principle that one who was visited Hadrat Mian Jeo and who was lived in his company and then he has become acceptable by him and for him it is sufficient. And for him it is not required, condition, position, and karamat. Because his (Hadrat Mian Jeo) chain is linked with Hadrat

Juainad of Baghdad and for him, there will come everything in it that he can see the elite person. And this is thought as greater status in this matter. And it is said that a person is a courageous one as who have seen such and such peer. And he was lived in the company of the such and such person. Sheikh Abdulla Khaif and Ali Bandar went for walking. Then Abdulla told him “You go ahead of him.” Then he was asked him “What is the reason for walking ahead of him.?” Then Sheikh told him that “You have seen Hadrat Junaid of Baghdad. And I have not seen him.”From this, it is known that one who seen the prophet and who was lived in his company so for his excellence it is enough. Even though there have been done many karamats by sheikhs and disciples and devotees might have written about them and in them, there is no access to these people. The karamat of fakir is that being himself as fakir. There is no relation of fakir with karamat and position. Because staus of the fakir are more than this that his praise is done for the reason of karamats. Fakir himself know his position well. And he can able to praise by himself well. The names are as follows.

1.Hafiz Ismail 2.Sheikh Nooruddin 3.Syed Ahmed Banuri. 4.Bahadur Latak 5.Haji Suleiman. And Haji Saheb’s grave is near the grave of Mian Natha. Haji Sahib has died before the death of

Hadrat Mian Jeo. Sheikh Abul Mukaram's grave is near the grave of Mian Natha. He has died before the death of Hadrat Mian Jeo. Sheikh Abul Khair, he has also died before the death of Hadrat Mian Jeo. And his grave is near the grave of Mian Natha. Ismail Hazara and Qazi Eisa and both of them have died during the life of Hadrat Mian Jeo . The graves of both these persons are situated in Akbarabad. The names of Mulla Hamid Band Mall, Mulla Sangin Rostaqi are added in the chapter of karamats of Hadrat Mian Jeo. They have died during the journey period and it is not known where their graves are situated.

The second category

The disciples of Hadrat Mian Jeo who were all persons of status, condition, higher position, persons of karamats and position as well as who were well known with pious habits. And they were all still living until the time of writing this book. I have seen most of them with my own eyes. Not only seen but I was lived in their company so, for this reason, I was well aware with the details of their condition and their names are as follows.

1.Mulla Shah Sahib

First, it is said he was Salik (mystic initiate) of the way of mysticism. Knower of the secrets of truth. He was the leader of his time and incomparable personality of his time and who engrossed in the sea of the unity of God and the traveler of the desert of abstraction. The wise person of secrets and oneness. Away from many calamities, king of research persons, leader of the disciples, owner of the hearts, remover of defects, knower of the matters of the hearts. Perfect in manifest and innermost and he was sheikh Fani (eternal) and like Zanon Fani(eternal) , the leader of every person who is lost in the path. The king of saintly guided persons, Hadrat Moulana Shah, and for him, I am proud of being his disciple and slave. And his name is Shah Mohammed and Hadrat Mian Jeo used to call him as Shah Mohammed. And friends and secretaries of Hadrat Mian Jeo used to call him as Hadrat Awkward. And his title from the side of Allah is known as '*Lisan Allah'*. So in this matter, his indication in the below couplet is available.

آنکس کہ زراہِ معرفت آگاہ است ملا شاہ است عارف ایں راہ است
از تاثیر زبانِ او معلوم است کامروز ملقب بہ لسان اللہ است

In this address, there is mentioned of nearness, duties. And which is limit of positions of the

persons of pious and Unitarians. یعنی بی یبصر وبی یسمع وبی ینطق It means he sees with my help, he hears with my help and he talks with my help. And there is mentioned in the saying of the prophet. ان اللہ ینطق علی لسان عمرؓ

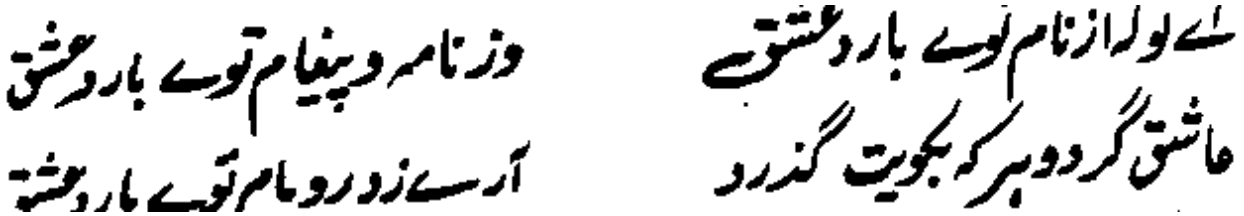
"No doubt Allah is speaking on the tongue of Umar." There is good news for those persons who have obtained engagement from his holy tongue. And on his holy hand, they have made the pledge. انما یبایعون اللہ

ان الذین یبایعونک

"No doubt those who have made the pledge on your hand and in reality they are pledging on the hand of Allah." Also, his saying was for this that those who will be in service with truth and sincerity then in his first address and for his instruction about engagement, in that case, there will be available to him benefits immediately. And his tongue was like the key and from its help, every hard work will be solved. And also for any sympathetic, it will act as the cure. Sometimes it has happened that when he will be engaged in talking with some of his friends in his room then at that time in the outside whoever will hear his voice will have prevailed on him unconsciousness.

And on him, things will be revealed and from his tongue, it will be said in the powerless condition. That whatever he was got any such thing will not be available to other persons who are engaged in this matter for a long period of time. And he will remain there by holding his heart. Indeed in him the relief of the hearts, and to give life to the souls, as well as the effect of the tongue and which was not seen such in holy person in the whole world.

His pious father’s name is Mulla Abadi. His and his ancestor’s native place is village Arksa which is in the region of Routan of Badkshan.As per his mention in his quatrain as follows.



Mulla Abadi was Qazi of the village Arksa.

He said this in his couplet as follows.

When the people have about his native country when he was said that among all kingdoms, the Kingdom of Badkshan is the big one. And in which area of Routaq is greater region. In which greater

village is Arksa.In that village, my pious father is simple among all of the villagers there. And I am the simple person among his sons. This matter he was said due to his reason for the perfection of humility. Otherwise due to Mashallah (Arabic: ما شاء الله, mā shāʾa llāhu), also Masha'Allah, Ma shaa Allah is an Arabic phrase that means "God has willed" or "as God willing",) he is invaluable ruby and which was came out from Badakshan. And which is find the place in the crowns of the kings.One person was asked with me that before there were used to come out costly rubies from Badkshan. And now no more precious rubies were there. Then I have told that “Hadrat Akwand Sahib came over from Badakhshan. So for this reason in mines of Badkshan, there were no precious rubies were there. He was engaged in obtaining of religious knowledge from his younger age period.He was taken care for the punctuality of the prayer and fasting. He was engaged in the following.

1.Less eating 2. Less sleeping 3.ascetic 4. Piety. So one day on one situation he was said to me and which I have remembered well that “In illness or in the healthy condition he did not lapse his prayers.” Since the beginning of his desire, this was his method. He is still living. At the time of his prime youth period, he came over to here

from country to India. And he has become the special and dear companion of Hadrat Mian Jeo. He was used to living in service of Hadrat Mian Jeo. And who used to pay his kindness and affection upon him. Why it will not be because he was the complete perfect person in all things and among and in all of his friends. Nowadays the chain of Quaderia and method of Hadrat Mian Jeo due to his existence which is in be adorned and in firm condition (Oh Allah keep safe this higher chain of Quaderia and keep us this method until the day of the judgment.) I was heard from him and who used to say that “One day Hadrat Mian Jeo was prayed. Then friends were asked with him “Oh Hadrat in whose favour this prayer is.?” He said, “ In favour of Mulla Shah and from him my method will be get lighted.”He was lived in service of Hadrat Mian Jeo for a period of 30 years and he was done many endeavours and mystical exercises. So one day he was told me that Hadrat Mian Jeo was said to him that “Mulla Shah the mystical exercises which have done and such were not done by any saintly guides of the previous time. For living many years in service of Hadrat Mian Jeo and he has completed his work and he was made Kashmir his native place. He will be used to live in service of Hadrat Mian Jeo in the winter season. And in summer season upon taking

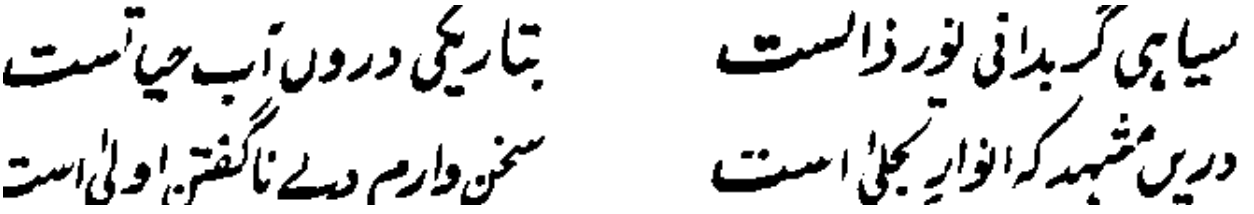
leave from Hadrat Mian Jeo he used to go back to Kashmir. Hadrat Mian Jeo used to say to him that " Yes, Baba you are Mughal child and the heat of Lahore which could not be bearable by you. Go to Kashmir." But in his last age, he has not come to Lahore for some years. Hadrat Mian Jeo used to hand over some of his disciples to him for the purpose of training and instruction. And among all of his friends this work only especially to him. He was excellent in the following.

1. Relinquish 2. Abstraction 3.Indigency 4.Content 5.Trust 6. Surrender to another's particularly God's will.

There was not kept slave girl or servant by him in his house. Or cauldron was not kept on the stove-top. And there was not lighted lamp in his house. He was used to sitting in the darkness of the house. So when I have in his service then at that time he was told one person that " To go and bring lamp duly lighted here." And he was said told me that " He was lighted this lamp for my sake only. Otherwise, he used to sit always in the darkness of the house. And he was recited following poetry.

چراغست دریں خانۂ ویرانۂ ما روشن از آتشِ عشقِ تو شد میخانۂ ما

There is much wisdom in sitting in the darkness.



In the explanation of issues of unity of God and in performance in the fields of knowledge he was the follower as well as he was matchless personality. He was done hard mystical exercises and so I was heard by some persons that at the beginning time for a period 7 years from Eisha prayer till morning prayer he was engaged holding the soul in the hidden remembrance of Allah by him. He said one day that “Holding the soul is which in our method. And such kind and which is not available in any other spiritual chain. And it very hard and much difficult.” And he has taught me that method. And which is the special thing of our spiritual chain. At the beginning of my condition in which I have done mystical exercise in which it is included. Whether night may be shorter or longer which I used to pass in two breaths. And sometime there will become such a condition that likes going away of the soul from the body. And due to such reason, the man will become restless. But such a condition which will not happen to me. And Allah has kept me safe and secure.

One day I get chance and said to him that “ Sheikh Memshad Denuri said that “ He was sleeping in one mosque and then upon him, it was manifested that “If I want to see any of My friends then go to the hillock and see him there.” When I was wake up then I was seen snow is falling there. Upon going there what I was seen that Hadrat Ibrahim Khawas was sitting in crossed style. And around him, there was falling all snow everywhere. In spite of too much snow falling there was be covered with sweat on his body. I have asked with him “How you have got such a lofty position.” He said by service of fakir persons. He (Mulla Shah) said that he also found two times such fondness and heat. One time in Lahore then there was severe cold and at that time it happened exactly like that and there was covered with sweat on all over my body. The persons were pouring water on my back, chest and on hands. And cooling me with the movement of the fan. But still, the coming of sweat was not stopping. And I was in a restless condition. And the second time in Kashmir during the time of Chilla (Persian: چله, Arabic: أربعين, both literally "forty") is a spiritual practice of penance and solitude in Sufism known mostly in Indian and Persian traditions for a period of 40 days.) Where there was snow was covered on the surface of the earth. And also the

snow was falling. I was in Gul Baig garden which is outside of the city. Where I used to go and practice of holding the breath there as per our method. When I will take the breath for one minute then due to heat there will be covered sweat on my body. And due to covering with sweat on my body and after that sweat will turn in to snow. When I will begin holding the breath then due to heat that snow will become the water. This is not known by which method Hadrat Ibrahim Khawas used to hold the breath. But anyhow he will involve only in holding the breath. In our method holding the breath was not available before Hadrat Sheikh Abdul Quader Jilani. Some friends of Hadrat Mian Jeo said that Hadrat Mian Jeo said to them that “This method was invented by Hadrat Sheikh Abdul Quader Jilani. And he was recited following poetry which was written by Hadrat Sheikh Abdul Quader Jilani.

چشم بند و گوش بند و لب ببند گر نہ بینی سر حق بر من بخند

In all his mystical exercises it is also there that still now it means 1052 Hegira he is engaged in it and for a period of 30 years and some more period he has not slept even for one second and one minute and one day in this matter I have asked with him when he was said that “There was period of over 30 years was over that he is in the same

condition and for one or two years he is used to stretching his foot and sleeping but there is not coming sleep. And in this matter, there will be my desire for the sleeping anyway but there is no sleep at all.”

عجبا محب کیف بینام کل نوم علی المحب حرام

“For me about that friend I am surprised that one who sleep because for sleeping on the friend is illegal for him.”

And also he said “In the beginning, there was not taking the support of pillow and he will not be used to stretch his foot and then his condition has become such he began thinking some period of time of waking as the sleeping period. And also he said that “One day he was praised about one person in the service of Hadrat Mian Jeo then he was said to him that does not praise about others and the name of mystic exercise is that which you have done.”

Sheikh Mohsin stated that “He was asked with Akwand Saheb that since many years many persons are living under his service. And they are away from the level of the perfection. But two things which I have not seen in him. First thing is that any time not seen you in the jungle. And second thing is that not taking necessary bathing

by you.” He said that “Visiting of the jungle which will not be kept away from the man. This was the practice of the prophets and holy persons. As it done as per order of hiding and for this reason sometime in the midnight for the need I will use to walk in the jungle areas. And regarding the taking of bath and which is required in the following two conditions.

In the condition of the wet dream during the time sleeping and in the condition of wake up, it will be obligatory on that person one who have women with him.

As we are not married and also at any time our eyes were not closed. So for this reason for us, there is no requirement of taking of bath with us.

Mulla Saeed Khan said that “One day he was present in service of Hadrat Mian Jeo and there Mulla Shah was also present there. Upon finding the chance I said that In the book of *Muqamat of Syed Shah Shuja Kirmani* in which it is mentioned that “He did not sleep for a period of 30 years. Or sleep by his side on the earth. After 30 years when he has slept for one minute then he was seen Allah in his dream. When he was wake up then he in the hymn of Allah he said “Oh my Lord if I know that there will be available of the wealth of sight in the sleep. Then I would have sleep earlier.” There is an invisible call of the angel which was heard in

which it told that “This is the result of the waking up of your 30 years only.” During this time Mulla Shah addressed to me that “There are disciples of Hadrat Mian Jeo who are such that who did not sleep for a period of five years. And or not sleep by his side on the earth.”When Mulla Shah went outside then Hadrat Mian Jeo said that “Mulla Shah was mentioned his condition. Because he did not sleep for a period of five years. And for him, day and night are the same and equal. This was his condition in the beginning time. Now long time was passed away that he was waking up continuously in all nights. And in spite of his age which is now 57 or 58 years. And he was done severe mystical exercises. But physical potentiality, jolly look and in red color and I spent many nights in his service the but not seen laziness, or sign of sleepiness in him.” لا تاخذہ سنۃ ولا نوم.

As per this, he was observed attribute of this and the matter is that when Sufi will be get lost and hid in this then surely the same attribute which will be manifested in this as per the saying of the prophet. لا یزال یتقرب الی العبد

بالنوافل حتی احببتہ فاذا احببتہ فاکون سمعہ الذی یسمع وبصرہ

And its translation and interpretation are that the person always by the source of worship want to get My nearness. It means survival of existence. Till such that I will love him. It means My existence will make his survival. So when I will make survival after destruction. Then I will become his ear, so he will hear with My help. And I will become his eyes. So he will see with My help. And I will become his hands. So he will hold with My help. And I will become his foot. So he will walk with My help.

Karamats (miracles)

There are many of his karamats and supernatural happenings. He knows well secrets of hearts well. In uses of the sight, he has possessed the higher level of status. In the countries around India especially in Kashmir, he is much popular and famous. So Rafzi (a Shi’ite dissenting sect) and infidels of Kashmir only by passing from the door of his house then helplessness condition went in his service and were repented. And they left infidelity and were accepted the religion of Islam. And they have followed the religion of the Ahe Sunnat Wa

Jamat(The Ahle Sunnat Wal Jamaat is the largest group of Muslims and the only group whose beliefs and teachings are truly in accordance with the Holy Quran and Sunnah of the Holy Prophet (sallal laahu alaihi wasallam).). In Kashmir, it is also famous that if Badati (innovator in religion) will pass from his door then for him are seen the prophet and his four caliphs there. For this test usually, Rafzi person passes from the door of his house. One day before my pledge there was thought came to mind that in the next visit I will say must to him in his service. As this slave is his neighbor in this world and requests him that due to his attention and make him his neighbor in the next world. When I went in his service and without many asking he was taken my hand in his hand for shake hands. And he said that " I would say that "Oh my dear I have not shaken hand like this with any of my disciple and friend. And I would like to say that if Allah wills I will help you in another world and I will love you with my heart and soul very much." In the same night, he has engaged me in the worship of Allah. And he was paid much favour and kindness upon me.

I was heard that once he was met Hadrat Khizer by chance. But he was not paid attention to him. Regarding this event when I was asked him when he was told me that "One day he went to the river

Ravi for washing of his clothes. And by that time one person who came out of the river and who said to me that he found me engaged in the worship of Allah. So he told to give your clothes to me. So that you can engage in the worship of Allah. I said to him that " I will not leave the engagement of worship of Allah. I am doing two works together." Upon hearing this that person left from there. When I was in service of Hadrat Mian Jeo then I have told him about this event. Hadrat Mian Jeo told me that " This is definite matter. That one who will engage in the worship of Allah. Then how will pay his attention towards others."

Hadrat Abu Baker Katani said that "Once when Ibrahim has come back from sea travel then I was asked what wonders he was seen during his journey. "He said that Hadrat Khizer came to see him and was asked to me that he want to become his co-traveler during his journey period. I have told him no." And he was asked, "Why.?" And then I have told him that "Due to his company whether there will happen love of him. And then I will be away from the worship of Allah."

Sheikh of Islam said that "Hadrat Abul Hasan Qarqani said to him that "If you get the company of Hadrat Khizer then you should repent in this matter. And also for getting the company of others

for also, you should repent. This is because those who keep the company of Allah without any source and for this reason they did not think the company with the source. So they ignore in this matter. Whether that company may be of Prophet Khizer.There will be only kindness with the friend in the solitude. The prophet said that من استانس الله التوحش من غير الله “Those who will have the friendship of Allah then for them there will be wilderness with others except Allah. Unless the sight will not be away from unrelated. ”And when the sight will be away from unrelated so that you can love and you opt for the company and have such company because except that all others are useless. First time when I was in his service of the felicity as he has not seen me before so he was asked “My name.” I said “Fakir.” Then he said that “ There will be some name of the fakir.” I said to him that “It is revealed upon him.” He said, “Enough I got it.” Then he got hold of my hand and he was asked me to sit near him and from this first company and due to his kindness there came much light into my hearts. And about them, I could not think. This slave said to him that “ As per subject of the following quatrain he was present in his service of felicity and hoping that you will

complete this.”

آن گم شدہ با اللہ خدا آگاہ است افتادہ یقین بدست ملا شاہ است
بر نگ بر نگ دلبری و آہستہ بگوئے در گوشِ کسے طالب اللہ است

He said “ There is the meaning of you is that the work for which came for here is it not this.? I said, “Yes it is right.” Then he said that “ In reality, there is no meaning other than this. And except for this work, there will be no work. But it is included in a useless thing. Then he has become happy and he said that “We have searched the thing which it was lost.” And he said the following quatrain.

آنکس کہ ز روئے صدق دو تخوہ است آخر او را بسوئے دولت راہ است
دولت یعنی معرفت اللہ است ایں دولت در خانۂ ملا شاہ است

And also he said that “When he came first in native place of Kashmir. Then he was lived in Kashmir for a period of 3 years. Then there was created demand of Allah in my heart. Then I have started the journey of India from Kashmir for going into service of some other person. And passed from Lahore and reach in Agra city. On the way, one person was told me about Hadrat Mian Jeo. That in Lahore there is one kind of holy person of Allah. And who is the pious person of

Allah and who is perfect in relinquishing and abstraction. Upon hearing this matter there is came freshness into my heart. Then I want to return back from there. Then he asked me “What is the reason of your going back.” I said that “Whatever wish he was with him and its address was known to me he is in Lahore.” He said that “Also in Agra there is one perfect darwesh is available.” I went with that person in service of that darwesh to visit him there. When I have seen him but I could not find such a thing which was in my desire. And so I was returned back to Lahore. And in service of Hadrat Mian Jeo I found such thing which I was the desire for it. I thought to live compulsorily in his service. But he has ignored me. Till such that a period of three years were passed away but he did not pay any attention towards me. After three years he was asked with me in spite of that I do not have the house with me. He was asked, “Where did you live.?” I said that “I used to live mosque.” He said that “Do not live in the mosque.” Then as per his saying I was discontinued living in the mosque. Then he was asked, “What did you eat.” And I said to him that “Purchase bread from the bazaar and eat it.” He said, “Do not eat bread from the bazaar.” In spite of that, there is no hope supply of food for me. So I

was discontinued eating bread from the bazaar. And opted for starvation for this purpose.

Then he has engaged me in the worship of Allah. Before his death, he has told me something in Indications which I was remembered well in the mind. One night in Lahore before morning prayer I have got the wealth of felicity. And at that time I was come to know that this position and status is different. And which I was desired. And for which I was desiring this for long period of time. And which I have got now. It was also known that before the condition, fondness, and love all were no value against this position. This status is not available to anybody due to mystical exercise. And for this position, it is not possible for anybody to do mystical exercise.

For a period of 20 years we were in endeavours and at last, it was investigated that we were in search of our own demand. Really at that time in my heart fondness and unlimited grief which was created in my heart and with much difficulty, I have performed morning prayer. And due to restlessness I was called and have told Haji Saleh and told him all my condition. “That I have got such kind of wealth with me. Why do you keep away from such wealth of felicity. Get it whatever which is possible by you.” And I have start intention and Indication then there was created in

him fondness and grief. My one more friend and his name were Mulla Miskeen and these two persons were disciples of Hadrat Mian Jeo. I was called for them and I also said the same which I was said to Haji. As the matter was ready. So in them also fondness and intention were created. And they find the thing which they were in search.

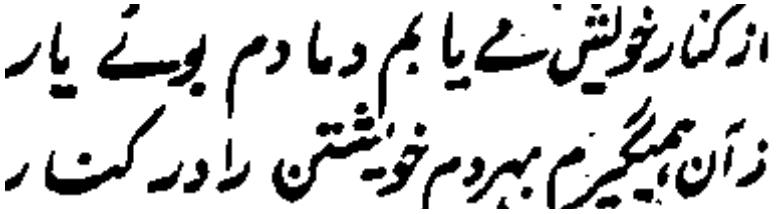
Afterward, upon making strong of this great wealth and huge felicity I was settled down in the solitude. And after investigating it well then I found all stages upon me. And at that time my habit has become suitable. And I began saying poetry. And before this, I could not say poetry. I said Haji Saleh to explain my such condition in service of Hadrat Mian Jeo. When he was explained my condition to him when he was said: “ There is congratulation.” And from that day I have come back to Kashmir and was settled down there. His holy house at this time is like Kaba of Makkah for the students and Qibla (direction in which Muslims turn in prayer) of the needy persons and which is in the fort on the Hari Parbat mountain. And which is in very good atmosphere place and almost all city parts of are seen from there.He said that “Now his time is good. And with happiness, I used to pass my time. I do not care for any person or anything. Whether if anybody

said something or refuse accept so in this matter I do not have fear for this reason."

I say by the loud voice that" I have got my lofty position. And this is such felicity that which I have got it. And this felicity which I have not got due to very much mystical exercise and endeavours.But it is due to favour and kindness of Allah. This is favour of Allah." ذلك فضل الله يوتيه من يشا "You give authority to whom You will." In the beginning, there will happen sometime seizure of soul to me. Many of saintly guides and friends of Hadrat Mian Jeo to them there used to happen a seizure of soul and expansion. But when I got this felicity then from that time never to me and my friends seizure of soul which has not happened. And now in my method, there is no seizure of soul available to me.

As per fact of the matter till the time when this slave has become your slave then from that time, there was not happen seizure of the soul to me. One night I have seen him in the dream. That he was touching his arms with his hands. And he was becoming happy. There was came doubt in my mind that there is complain of disease in his hands. And before this, I was come to hear that there is complain of disease in his arms. When I

was asked about this when he was told that " When the beloved who will be in his armpit then he will press him every time." And from it, there will be fondness and taste which will be available to him and from this, I have come to know about his indication in this matter.

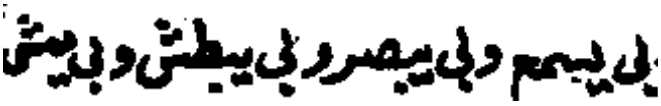


I have asked with him "Is there status of Ghouth (one who redresses another's grievances) is higher or Qutub (highest in cadre in spiritual pivot).?" He was said "For the following persons the status of each person is different."

1.Ghouse (highest in cadre in spiritual pivot) 2.Qutub (highest in cadre in spiritual pivot).3Autad (category of saints comprising only four at any time in the world) 4. Abdal (an order of saints)

And everybody was allotted some special duty. But such a group which is very special and its existence is very important. And that is Mufrid and who do not require anything except Allah. And anything it can turn back from him and he is only beloved of Allah. And this indication was towards

him. After some period of time, there was came thinking in my mind that there are known events of the holy persons who were passed away from the world and also were written in the books. But I do not know the events and position of Hadrat Akwand Sahib. So one night I was present at his service. And at that time there came this thought. He immediately came to know this and he said that “ There are such persons among fakirs and their position have been reached to such lofty place that so Allah said about them as follows.

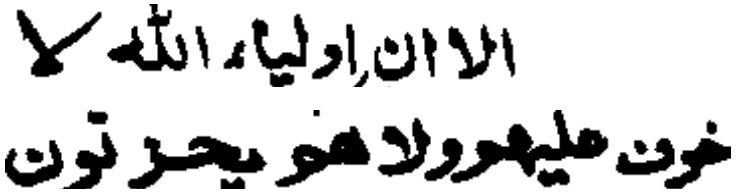


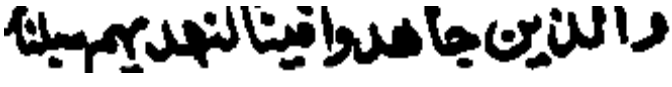
“ He will hear by the support of Me. He will see by the support of Me. He will hold by the support of Me. He will walk by the support of Me.” He is rare. And he is free service of from un-singularity, poverty and service. So, for this reason, he is called Mafrid (single). So I was able to know that Hadrat Akwand Sahib is saying all of this about him. Really his position is in the degree of perfection. And during this period he is rare.

Sheikh Ibn Arabi reported having said that “ Mafrid are out of the circle of the Qutub and Hadrat Khizer is also among them. And our prophet before his birth he is also among them.”

Sheikh Jamal al-Arifin Abu Abdalla Basri reported having said that“ Hadrat Khizer said that among all strange things which I have seen is that at the bank of the sea he was seen one man and women who were covering in rag dress. And they know my name and they have recognized me without seeing me. Even though I have not recognized them. And they have vanished away from my look. I have requested in the court of Allah “Oh my Lord, even though I am a herald of holy persons. But I could not recognize them.“ Then I have heard the invisible call in which it was said that “Oh Abul Abbas even though you are the herald of the holy persons and those persons who love me. But those are such persons whom I love them.”Sheikh Jamal Arifin was asked with Hadrat Khizer that “ There may be the leader of such persons.?” Towards him, there will be the inclination of them. He said “Yes.” Then Sheikh Jamal Arifin was asked, “Who is the leader in this time.?” He said “Nowadays Sheikh Mohiuddin. And he is from Afrad persons (doing something in retirement from society).”Hadrat Jami was praised too much about the sea of the reality of Ibn Arabi. He used to repeat usually his couplets and delicate poetry. And he said that his life story details are found from fine books of Hadrat Jami. And also he said that “ If Hadrat Jami will not bear

then who will explain the matter of Ibn Arabi. Nowadays he has a great fondness for him. He lives always in happy time and in much happy state and in comfort condition.” One day he told me that “ Before this bitter priests (one knowing only religious lore) who will make arguments and dry type of the ascetic persons have given us much trouble and difficulty. So that we have decided firmly now after that we will not engage anybody. Nor make showing the path of righteousness to any person. And also never sit among the persons. And now, as a matter of fact, we are ignoring relations with the people. Now for your sake only we are coming in the condition of fondness and to those persons who will come then to them, we will engage. Upon all, there is right of kindness on you. Nowadays Hadrat Mian Jeo ’s higher method and guidance are there which will reach to the students to get the aim in a short period of time. And which is dependent upon his existence. His method depends upon expansion and hope. As per the method of Hadrat Yahiah Maz. So one day he was told me that weeping is not the method of male persons. And it is this which is said by Allah



62. “Behold! Verily no fear shall be upon the friends of Allah, nor shall they grieve;” Which I have observed in him but due to felicity of him there is no sorrow and grief available to none among us. During this period he is a person of opinion and person of Islamic law. And for some persons, he used to engaged as per the method of Hadrat Mian Jeo. And nowadays for some persons he used to engage them as per his special method. Allah says as follows. 

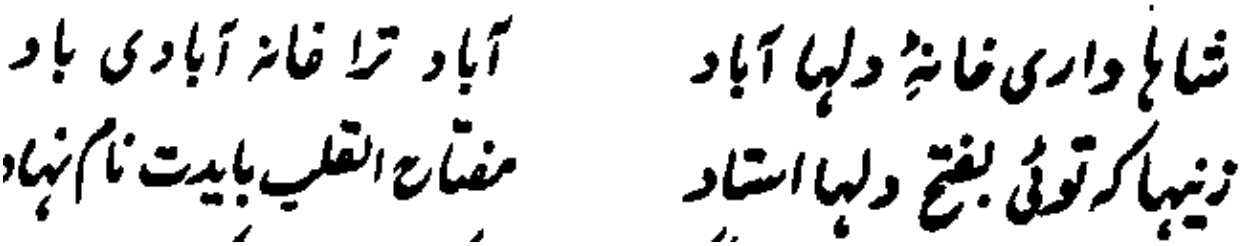
Allah says in the Quran “ Those who do endeavour in our way then we will show them our ways soon.” Due to his kindness, he said to me that “We have given you teaching and instruction as per the method of Hadrat Mian Jeo and which is comprehensive of the blessing. After some days he said to me that “ As per such method which was given me teaching and instruction by Hadrat Mian Jeo and in the same method day by day I was given you teaching lessons.” One day he was told that “In the method of Hadrat Mian Jeo there will be required to bear so much hard work. And without relinquish and abstraction in which it is not get anything. So for this, we have made it very easy for the disciples. And for all of them, we have done mystical exercise. And for them, we have exempted from mystical exercises. And now in our method there is the comfort, expansion, and

happiness is available there. And he also said that “In the last year I have told in service of Hadrat Mian Jeo that persons have told something for me from your side. If you give permission to me then I can make disciples. Otherwise no. If you will give permission then I can do work of showing the path of righteousness as per your method. Or is there permission for any other way?. Hadrat Mian Jeo was written that there is just the path of righteousness work to the disciples. And it is congratulation for you. From the nearest and easy way to guide them. Hadrat Ibn Atta who was said that

And he also said to me that Hadrat Mian Jeo was told me the number of times that “ Mulla Shah you have lighted our lamp.” So, in fact, he was lighted the lamp of the spiritual chain of Quaderia. But in fact, you have opened the lamp for all holy persons. In this last period among the people your holy existence is the guidance of the mankind and for the revival of the religion of the prophet and he is the person of power as well as uses and in intimate knowledge of God and in reality he is unique in his time. He is the sign of manifesting of excellence and mercy of Allah.

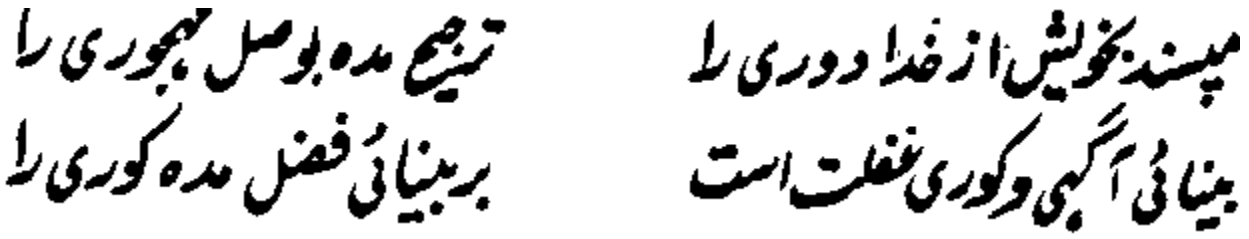
He said one day that “ We have read in some of the books that saintly guides who will not engage old and blind persons. And it is said that “They will not reach to any status. It is required for the master that he should not put upon them a load of endeavours. But for this matter, he is surprised that for the prayer in the court of Allah for which there is no limit of favour and kindness.” And as per Allah accept the call of every person. So how anybody will be deprived of in this matter. There is came thought in my mind that to engage any old person. This is the event of one day that I was in meditation in the garden and one of my friends was with me there. When I have opened my eyes then I have seen one old person of white beard. And his age was approximately 60 years old. And who was sitting among both of us. I thought that I will engage that old person as per trail purpose. And see that whether there will be a benefit or not.? When I have seen that person carefully then I find that he is an infidel person. I have thought in my heart that this is the time of using my sword. I have paid attention to this matter and done use in it. Allah was removed from infidelity from his heart. And he has become Muslim at that time. And at that time I have engaged him. So God has given him a lot of things. And he has become a believer and pious person.

When I was able to know that this matter depends upon the perfection of the Sheikh. The perfect Sheikh can make and can take disciple to the higher level to whomever he wants and as well as at any time. God has given him the power of the perfection and use was only given to him. Any person who ever will present in his service whether he is old or young, whether Muslim or infidel whether blind or having eyesight person. So in his body, there will find the opening. There will be open locks of the body. And he will view of the manifest and innermost. And without relinquish and abstraction and mystical exercise and endeavours, that person will become a pious one. So in this matter, he was reported to have said as in the following quatrain.

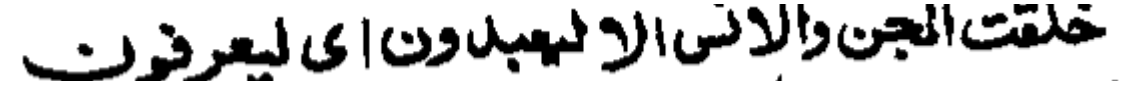


From every person, it can be done such work of master and work of making disciples. Also, it is not possible that every pearl will be found in Badakshan. And it is not possible that every piece of stone will be ruby. The kind of favour, kindness, the favour of disciples, training, command, manners, and kindness which were found in him and such qualities are not available in any other

person or which also not heard about it. He was said that “In every person, there is the capacity of intimate knowledge of God in him. The person who reaches to us then we will not waste-age of that capacity in him. But we will inform news to him and we say as per the following quatrain.



The human beings were created for the intimate knowledge of God. As per the saying of Allah. Allah the Exalted and Most Honored said,



(And I created not the Jinn and mankind except that they should have only for intimate knowledge of God and reality.

“I was a hidden treasure when I was desired to be discovered then I have created the mankind.”

He desired that the people should find out Him. There is required to have real faith. Because for them any wealth which is not more than the blessing of the faith. The prophet of Allah has participated Jihad (Jihad, also spelled jihad,

(“struggle,” or “battle”), a religious duty imposed on Muslims to spread Islam by waging war) with his sword in his hand. Only for the sake of propagation of unity of God and reality of the faith. All prophets were sent for this duty. It is compulsory for the holy person for their attachment to the following works.

1. Unity of God 2.reality of faith 3.to gives life to dead hearts 4. To open closed locks. 5. To give life to afflicted lives.

With us, there is no miracle, status, level of position, revelation than this that to give life to dead hearts and to untying a knot, not to pass life in carelessness and also not allow this to pass life in negligence and he was recited the following quatrain.

شاہا بردارِ ستر مستوراں را بینائی بخش دیدۂ کوراں را
نزدیک آور بعنایت وصل ندور انعایت نزدیکی خود دوراں را

For teaching real faith and for giving intimate knowledge of God for disciples I have not seen or heard such courageous man and he himself said in the following quatrain.

ایں عالم دل کہ عالم عرفان است پیش مرداں یک نظر آسان است
کنگال و گنج بخشی فافہم ایں شیوہ ہمت خضر داں است

In the matter of about getting real faith used to do much exaggeration and always in the meetings with companions and also with passers-by used to talk in this respect. And he used to recite his following quatrain.

گویم بتو از قصۂ عرفان بشنو — از وادیٔ اسلام و از ایمان بشنو
عرفان گر نیست هست ایمان تو هیچ — ایمان عرفان است مسلمان بشنو

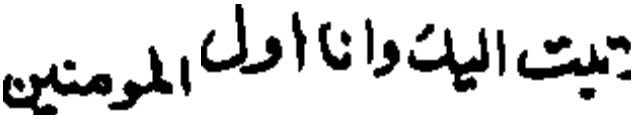
Once he said to me that Hadrat Sheikh Abdul Quader Jilani said that “In one day we have converted 1000 Momin (faithful).It means taken away towards real faith. And it is called Irfan (an intimate knowledge of God). I have asked, “Whether this thing can happen these days.” He said, “Why it is not possible”.Five big persons who were present there at that time and they have addressed to me that “If I and you and this group and some few more who will bring there and ask to sit then the total number of persons will be more than 1,000 persons. And then all of such persons will reach to the reality of faith. And whatever he was said which was exactly near of excellence of his use due to his power and which was possible by him due to his little attention.

There are three kinds of faith.

1.Faith of people 2.Faith of special persons 3. Faith of very special persons. The faith of people which is that which was told by Allah. فآمنوا بالله ورسوله النبي الذي يؤمن وكلماته واتبعوه لعلكم تهتدون and its meaning and interpretation are that to have faith in the prophet who have faith in Allah and to have faith in his phrases and follow it so that you can get the right path. The prophet said الايمان ان تؤمن بالله وملئكته وكتبه ورسله والبعث بعد الموت والجنة والنار والقدر خيره وشره

“I have faith in Allah and His angels, His books and his messengers, and the day of judgment, and that all good and evil fate is from Almighty Allah. And it is sure that there will be resurrection after death.” "I solemnly believe in Allah with His all names and personal attributes and I also accept all His commandments by reciting them with tongue and believing them with hear." That person will become Momin (faithful). The faith of special persons is that from any attribute of Allah which will light on his heart. And all parts of the body obey Him. As there was one light of Allah which was fallen on the heart of the Prophet Moosa

(A.S.) and he has become unconscious. And when he becomes in the condition of conscious then he said



It means " I am the first person among them who has accepted faith." The faith of very special persons is that there will be the removal of the veil of ego and there will be light on him privately. And there will be exhausted of the unreal personality. And he will be free from house, tongue, and from near and far. As per indication of Allah towards such faith as follows.

"Oh, people of faith have faith in Allah and His messenger." It means "Oh people those who have the faith of common persons must have the faith of the special persons. And those who have the faith of special persons must have the faith of very special persons."

" Oh Maz what do you know right of Allah on the slave? And the right of the slave on Allah. He said, "Allah and his messenger know it will." Then the prophet said that "The right of the slave of Allah is

to worship Allah. And not make anything partner of Allah and in any condition. And never associate any unrelated thing with him. And exactly such condition of the prophet was there such that in the night of accession. In this matter, Allah says that ما زاغ البصر وما طغى “The holy sight of the prophet did not pay attention towards unrelated and he said فكان قاب قوسين او ادنى that in its position also there is the condition of the house. When he was proceed from there. And he was reached in the place of the higher level. And then he was said فاوحى الى عبده ما اوحى

It means the position of servitude and Godhood which is passed away. For this faith, there is information given in this verse. آمن الرسول بما انزل اليه من ربه والمؤمنون

So the faith which was attributed towards the prophet and which is real faith. This slave’s connection of devotion even though with Sheikh Abdul Quader Jilani since the beginning and with was the sign of shrine ’s category of the dogs. And from childhood till now my age is now 28 years old. In all condition and in timings in an innermost way was got training from the soul of the prophet

and for all time and at every place, there were prophet’s help and assistance. And in events, this slave was given training upon his sitting in the position of respectfully. And I hope that after this also there will be assistance of him in both of the worlds. But my master Hadrat Mian Jeo who used to pay attention of perfection towards in manifest and as well as he used to do my training in innermost and after his death he used to do my training as per the method of Owasia to the disciple. In those days when I was in service of blessing of Hadrat Akwand Sahib in Kashmir. Then due to his perfection of favour, training, and kindness and which is very difficult to write in the writing and in speech. And he has engaged me in the worship of Allah. Whatever I want I have got in the short period of time and whatever he was paid favour to me which was not given by him such favour to his disciples who are 20 and 30 years old. So regarding those, I will mention most of them if Allah wills. In this matter, he was done many good deeds to this fakir and which are not written due to the reason of the veil. Among them, one is as follows. Once when this slave who went into his service in one night when he found him in very much condition of happiness. Then I was told him that “ I have not found such happiness and gladness and as well as freshness upon him and

which was not on the face of any other person." He was also smiled and due to his favour said that "We have not such smart person like you." So I was stood and paid respect to him. One day he told me regarding the permission of advice and teaching to disciples and in this matter, he was exaggerated very much. I have not accepted this advice due to respect in this matter that perhaps I should able to do or not do. And whether Allah may keep me or not keep on this way and from my hands whether there may be available benefits to other or not. When there was very much insisting from his side then I have accepted his instruction and also some learned persons who used to censure me about my work. I went to my house and then done judgment from omens about this work with Holy Quran in which also there was added exegesis of Hussaini in it. Then I found the following verse and its exegesis mentioned as follows.

لكل امة جعلنا
منسكا هم ناسكوه فلا ينازعنك في الامر وادع الى ربك انك لعلى هدى مستقيم
وان جادلوك فقل الله اعلم بما تعملون

"That for each and every group we have established a special religion and law. And for that such person of religion who used follow it. So it is

better that they should not quarrel with you in the matter of religion. Because your religion is more manifest than them.That in it there may be possible of quarrel. For accepting the light of the sun who will deny in it. Call people towards the unity of God. And worship of Allah because you are on the right path. If the enemy will fight with you even though the truth has already appeared. And the command is necessary. So tell them that Allah knows better. And the quarrel which is doing for which Allah will be given your reward." When I have mentioned this event in his service when he has become happy very much and he said that "It is good that you have given permission by Allah but in your belief, there was doubt in this matter." I have explained to him that I was not done this judgment from omens that I have any refusal for this higher level method or any doubt in this matter. But I was done it for the sake of satisfaction of my heart. As Hadrat Ibrahim did. "Oh my Lord show me how you will give life to the dead person." Then Allah said to him "Whether you do not have faith in this matter."Hadrat Ibrahim said " Faith is there but only for the sake of satisfaction of the only. From the Quran which is the real source of talking with Allah. Then there was the revelation of this kind of command.Then

he thought his felicity and thanked Allah in this matter.

Once there was the problem of sight of Allah with me. And there was created doubt in my heart. And I have said this in his service. He said that “Among two matters one is solved but for the other matter about the sight of Allah which is available in heaven there is left some doubt in the heart. And there was the satisfaction to the heart. But still, I have believed that I have not heard the answer well. And due to respect, I could not be asked the question again. Because the horror of him was such great. So in his meeting, nobody could not ask the question with him there. Also, there is no laughing and disrespectful is allowed there. Such fear was not seen in other persons. But there was much of his kindness and favour upon his companions which were not seen by others. But when he left from there from his service with such disposition then on the way I have taken attention with the recitation of verse Fatiha on the soul of the prophet and due to recitation of the verse Fatiha on the soul of the prophet which came there with the souls of the caliphs. Then I have submitted my doubt in the service of the prophet. Then he said “When you know Allah having a command then He can show His sight in whatever way He likes. From this

answer, my doubt was no more with me and my difficulties were over. When he was present again in his service when he was told whether it was that and the whom have given you an answer and such a person was given the answer to us. And this answer is worthy of writing.

During the seventh month of Jamad Al-Akhir when I went in his service for asking his permission to leave from for some urgent work. Then at that time, there were available some perfect persons and special persons there in his company he was said details of all those persons.

1.Mulla Saeed

He said that “He is legitimate of a noble family Syed (descendant of holy prophet) person. And he has excelled in the perfection. And for a period of 30 years, we are living together. This is the reason of us in the living in Kashmir. In the method of the mystic way he is the perfect and pious person and some time allow some person to him for training by him and think his sons as his own sons. And we have grown up them all.

2. Mulla Miskin

Before coming into our method of the mystic way he was a brave soldier in the military service. Now entering into this method he was fulfilled his

duties of the work with courage and very much bravely. And also still fulfilling the duties of his work with courage and with very much bravely. He was done his work as per his wish. We have allotted training of many persons to him. Due to his favour of kindness he used to call him Mulla Miskin Diwana and that which is heard by the elder person of thinking of animate which was found in Mulla Taskin. Because of his following actions, speed, talking, turban, habits, which were all become similar to him.

3.Mulla Amin Kashmiri

He was said that he was the scholar person of this city. In current knowledge in which he was learned many of them. He used to teach and temperament was fit for this work. He was also a good calligrapher and he was passed mystic way in the best way. The excellence he was got in the manifest and such excellence he was possessing with him also in innermost.

4.Mulla Abdul Rahim

He was also from scholar persons of the city. That he was decorated his innermost. He was having his time which is very good. For visiting of many places we used to take him along with us.

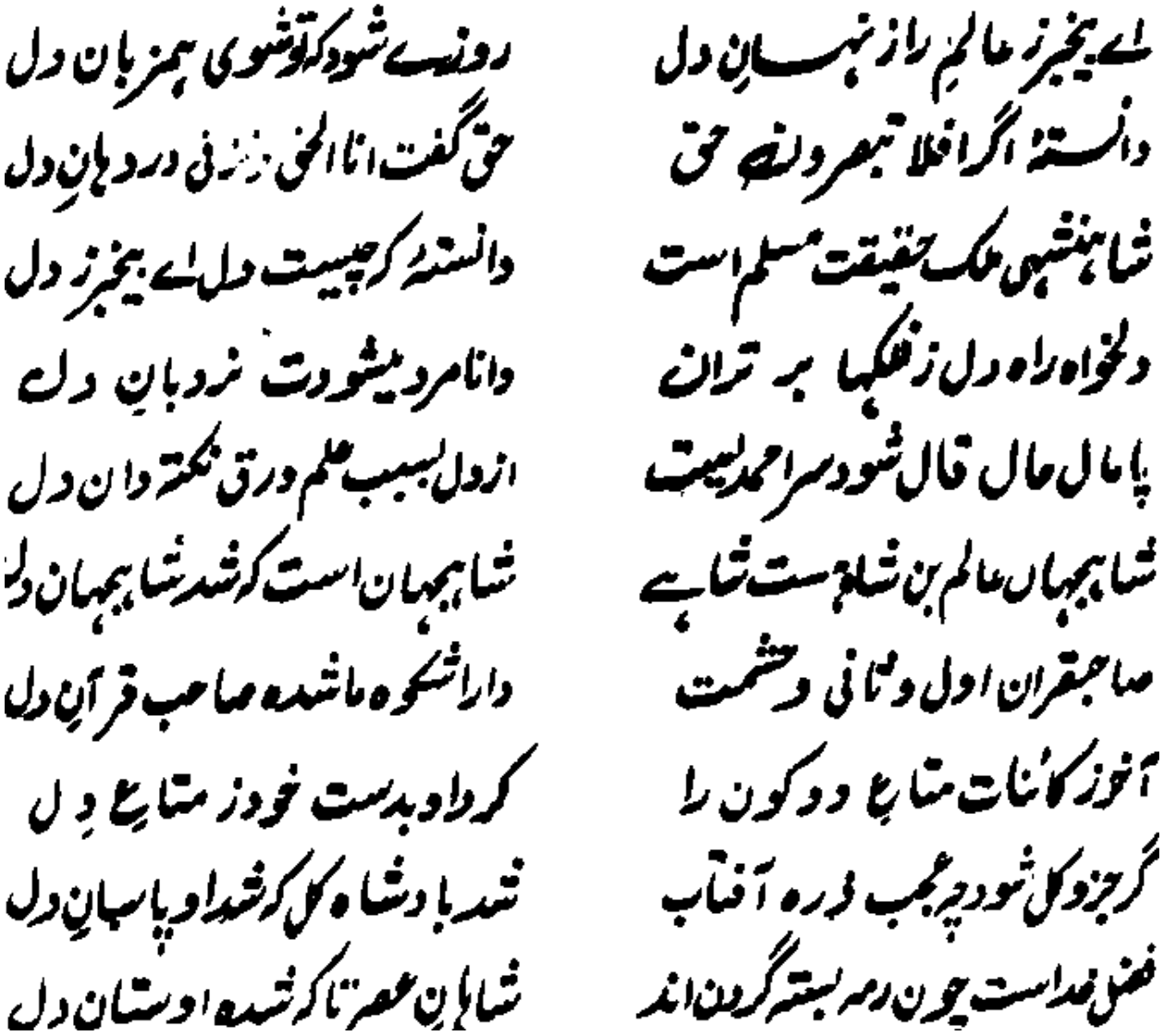
5. Haji Abdulla

To whom he has engaged him as per my request and he was coming from Lahore and honoured in his service of felicity. And about him, he said that Haji is engaged in two endeavours. And there is too much your right upon you and for your sake we have accepted Haji.

Afterward, I was sat in his presence along with the above persons for a long period of time. And there was the discussion about realities and intimate knowledge of God. At the time of leaving he was giving me the letter written by him in which he was written that to those friends who present in this night of power it means this night that to convey his prayers. While addressing towards me he said that “To advise our companions because you are wise among all of them. And it seems me good that you advise them and if any person who is among our fakirs and if who will say any matter out of limit then treat him with manners and keep him away from such thing. At the time of leaving I have requested him for two matters. First that I should leave this world with reality and safety of the faith. For this matter, he was said that “There is surety that end will be good. And there will be no kind of desire and fear with you at that time. And there is illegal for you difference and ignorance. Still, we pray for you. He has lifted his hand prayed for me. And

secondly, I said that “If there will be any mistake or disrespect was done by me then to forgive me. And if any person will say to you or you hear about me then did not believe in this matter because there is favour of your kindness of perfection which is available to me. So it may not happen that somebody may say something to you against about me in my enmity. And which you will not like it.Because in this group will be available very humility and your willingness and happiness are required and which will cause for the salvation in both two worlds.”He said that “He is in agreed condition with me. And he is having excellence degree of willingness as well as happiness with you. Since the day you have come in our service and you have put your foot as per our wish and with respect. And no any other person did not pass away these ways as per our wish like you. Your master is Allah that without saying anything by any person and Who was shown you this way and you have acted as per our will. About you any person what he will hear from us. God himself is one. So to Him, we have reached you.” Then I stood and put my head on his foot. And he went along with me and was bade farewell to me. And he said “Those who have included among us nowadays to whom I will hand over you. And I have already said to them. You should take care of

this group. This is among our method that to discuss with our companions. So that there will be the correction of skill of all. Even though he was not paid humility of any friend or disciple by standing nor it is available in his method. But with the show of much humility and attention I used to present in his felicitous service or leave from his service then he will show humility by standing. Mulla Saeed who was sent the message that after my going from his meeting when he said that“ On this young man there is our hope that he will practice the method of Quaderia spiritual chain. And he will engage in the work of showing the path of righteousness to a large number of people. Mulla Miskin said that “Once he was said to him that “He was engaged a large number of persons. And he hopes that he will practice our method. But each and every person was stopped in one or other matter. But there is hope on this young man. That he will follow our method. He was acted as per our willingness and he has followed our method and as per our instruction.”He never addressed me by name and he will always be used to call me as the young man and he was written this ode in favour of this slave which is as follows.



The letters and notes

Those letters and notes which he was written to sincere and disciples and in all there are full of the following.

1.truth 2.Events 3.anecdotes and points and indications 4. advices. Among them, few letters

which were written by him by own handwriting after my leaving from his presence are as follows.

1.The holder of the wealth of sight

The book which you have sent by Sheikh Mohsin was received by me. The condition which you have written was known. In it, there is the description of love and affection and why it will not there.? Then which will be work of nobility and being the real person and for this who will take care value of the great property and except a person who knows its worth who will take care of it.

Allah knows that upon knowing this matter you are engaged in this work. How happiness which was reached to the heart. And against it, if there will be carelessness for one minute then how much there will be the decrease in this happiness. The last matter is that I have confidence in your wisdom and intellect and my heart is satisfied. If you take care before your look of the pure personality's nobility and dignity and holiness and it is possible that carelessness which will keep you away and pleasure and delight from the foundation and which will not come near to him. This condition which will happen to such persons who have the entry in the court of reality. There

may be many supplications. And be careful that they are under your control.

2. The holder of the wealth of sight

There is hope that Allah will not keep away his friends from him. How he will do it. As he himself said that "من تقرب الى شبرًا فقد تقربت اليه مصورة"

"Those who will run towards Him one span then he will run towards him." Perhaps which kind of his will be his fear.? So have peace of mind that upon recognisation then there will un-recognition is impossible. This is mentioned usually. But even though we should not leave our endeavours in this matter and we should not do negligence in this matter. The human power and strength are for this day only. And for this work only. The power and strength should be spent towards this side. Especially this matter is necessary for such a person who has got the way. There is sorrow for that person who will not do. And who will have the claim of love?

3.The holder of the wealth of view

Allah keeps you in good and in secure condition and safe. (Amin).

I am a mad person and who was brought into the valley of speech. So for this reason by force, I will express about this valley something in this matter. I do not know what to say for anything which is better. And God knew better . I want to leave speech about this world. And search for reason in this matter. And second is that to take the loan from the people of courage and spend it. What more I would say as this matter is very long. I have the fear that my time is critical. And perhaps how it may be passed away. The language and statement is the work of that person and for him care of consciousness is expedience.

The lucky one is who is having the wealthy view. There should be looked upon the holy personality of the unlimited and even though with the tongue it is said unlimited, very much and without direction. But by thinking, knowledge and in wisdom’s consideration and it can come well that how it is holy. And if there will be thinking of width of the sky and earth then there will be too much surprise in this matter. And with this thinking, there will be looked upon his holiness then there will be no limit at all. So, for this reason, there will be surprised. It should be looked upon the eye of the wisdom. As you are the pious

person of its meaning and know about it. So there is the indication of the valley of thinking and consideration. And if it is not there is it possible that whether other can understand it. In spite of all these attributes the prophet was made his request. In the valley of praise and eulogize of Allah which tongue has the power of it that it should state something against the personality of Allah what is the power of the person who is having realize. The prophet of Allah did not do any less true in his statement and whatever he was said it was right. And that is equal of pious person's wisdom, understanding, and thinking. God is great, which is more than the statement. Which the prophet is used to say that. So the prophet was used his love and fondness. And he was used to his power. And he was lost in his obedience. And one who knows this matter then he can imagine in this matter that who belongs to the personality of higher level and overwhelming. And He is great. And what type of this workmanship is? And all works and things which will be happening which were done by Him and except Him, there is no one. So such a person is the felicitous one who does such things. And there are no doubts in it. That heart of every person will be such kind of it. Which he will have information about it. So from the heart of learned persons,

there will be the expression and its meaning and there will be in its issues of every knowledge. And in heart of ascetic persons, there will be asceticism, piety, fear of hell, the lust of heaven and to get off his aim. The heart of the pious person will have the same thinking which is mentioned as above. And which he has known to them. And who wants to see what is known. And what is fine is knowledge. And how it is good evidence. And how the higher grade is persons of the knowledge. The felicitous is that person one who has such knowledge with him and his look will fall on that evident then he will divert his heart from himself. And he will become known of his own. This is the same and this was the same. So body and soul and will all such become heart. At the time when the person of wisdom’s drop of water of will mix in the river of shoreless then he will be closed in the drop of water. When you were unaware then you were the drop of water. And when he was aware of it then he got freed of being the drop of water. And he was covered as part of the knowledge to entire level and but where he is there is no capacity of knowledge and the ignorance. If there will be ignored from books and it will be looked in the originality of personality of the learned person and if it will be seen knowledge of attributes then the world of

application will not remain a world of application. But it will be imprisoned with any attribute. It like that he will come from oneness to plenty. In our magazines, it was written in details. And if you will see then hope that there will be no problems.

Letter number 5

The lucky wealthy person of view

As there is no limit of your kindness and in the same way there is no count of your life days .By God about such two person’s moderation which you have written and in manifest we have seen your habit of your revelation and supernatural happenings. Because few times I want to write this subject matter that as you have divine help to enter in way of life of people of Allah. So be careful from the condition of some persons who are against of you. Because they desire with this matter that somebody who will be entered in the people of felicity and then they remove from there. And will become a person of bad character. I am surprised that how it was removed from the heart of you and your friend. Even though it was revealed upon you. That fakir could not give warning to such unfortunate mischievous persons. But you have been power in this matter. So you should be required to give a warning to them.

What benefits will be there from your friendship to us.? As per your thinking which is reasonable than say and do. We are agreed with you. But not do illegal. But there is required care in this matter. Because there will be friends and enemies of every person. About that Kashgari Bahush there is no such regret. Yes, but there is regret for the caliph and who is being learned person he is thinking that it is disrespect of his sitting in the company fakir persons. In any way, there is required and it is must be to give warning. And second thinking is that those people who are engaged with understanding with you then from them you should be careful in this matter. Because there will become thought in my mind about them. And if you have done correction of Abu Mali then I will think this is you're your supernatural happening. If there is no such then there is required to try in this matter. Because in doing such thing then there will be happiness to the holy soul of Hadrat Main Jeo.What we fakir can say in this respect. This letter was written to me in reply to my request letter to him. Because I know it that sir did not like to say much and write much. In the time of the necessity some time I will remember you and to write more I think as breaking of manners.

6.The lucky wealthy person of view

What you have manifested that it is less remembered and it is fine for the sake of manners.

From it, there will be less favour that at the fine time with willingness and with happiness to be done with many prayers. Allah to give all meanings of manifest and innermost to you. (Amin).

7.

The lucky wealthy person of view

Due to the hearing reality of peace of mind and fondness of friend like you then my peace of mind and fondness was increased to more than 1000 grades. Thanks to Allah with pride fakir and arrogance the making of the sky and scratch of the earth it is easy for him in comparing to make the live heart in the remembrance of the maker of sky and earth. If in the house of earth and sky if there will be no things of reality then in that case laying of the foundation is useless matter and how it will be happen. The method which was manifested for keep it in view and considered. So that due to favour of Allah there will be reason of the excess of fondness. From all friends who are present here there will be reach supplication to all persons in your company.

8.

The lucky person who is having wealth of the view

The result of demand or ultimate cause which belongs to mysticism. The end of mysticism is knowledge of God. But there is no limit on mysticism. The door of mysticism is always open. And the light is not for another time. This matter is recognized. For pious person crossing always of it is legal. There will be light always new to new. The freshness in this matter is out of the evaluation. The understanding of this matter is a matter of a higher level. The blessed journey is the journey of the mysticism. So which it was performed well. Remaining the journey of the manifest of the world so for its result who can say in this matter. Those who have the faith of existence of great then surely the army of their enemies of them will be defeated. All perfection is subdued for pious persons. And this matter is also recognized. And for it, there will be available suitability. What I will say about speech which has the qualities which are matchless and pleasant

From this pure soil why did not grow the delicious fruits. Convey my salam to all due to the favour of Allah this letter is ended here.

When I have paid my attention towards Qandhar then at that time the ruler of that place

want to wage the war against me. Then Hadrat was written from my side to the ruler by his own handwriting.

“When you have thrown arrow. But it is not thrown by you. But it was thrown by Allah. So in those days the king of Iran was fell down as such that he was not stood. And his men have killed him by giving him poison. And another letter is as follows.

9.

The lucky wealthy person of the view

He is only a helper. Success and victory which will be available with the help of Allah soon.Whatever condition in which you live in which be engaged in the worship of Allah.In the heart of the pious person how it can come danger in it.If the heart is then the heart of the pious person which will be with peace of mind and that it is without danger.Why it will not be such. Whether it would happen at such any time and to be strong in your work. Allah will give you success in your worldly works due to His favour. In the way, he was given you success in the works of reality. Mulla Miskin due to divine help he is

ready for friendship. Even Haji Abdulla is also with us. As Allah himself said that عند متكسرة القلوب.

“ I am near with the broken hearts.” For this reason, these two letters were sent in which there is mentioned perfection of favour and kindness. Towards elder sister who is Rabia of this time, Fatima of time, Maryam of her time, and who is pious, worshipper, perfect woman and who has realization with her. And who get from service of Hadrat Akwand Sahib for engagement and about her Hadrat was paid favor and kindness.

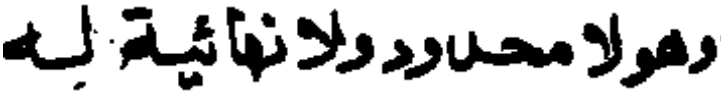
The notes

Note 1

The personality of Allah’s oneness is the capital of all felicity. It said to him that and this is the fortunate time which has got in his hand and one who will get such time than for his heart there will be satisfied with fear and punishment of the day of judgment. As such all prophets and holy persons are agreed on this matter. The is the matter in reality. If I will commence my statement with verses and sayings of the prophet then it will not be covered in my speech. In short, you get it from your brother and Allah has given him and now at present, he is accepted the person of all holy

persons of this time and as well as of the previous time.

Note 2

At that time the sea of surrounding means that all surrounding is then what will be will be the effect of loss of one drop of water to the surrounding sea. And the meaning of the world is earth, empyrean, chair and many thousand and lakhs of such empyreans and chairs. Then in such world, if there will be the loss to the foot of the ant so in such case what will be the loss to the dignity and greatness of that world. And whatever it was written above and all which is for the person of the reality of unlimited and boundless and shoreless's existence is on which seeker's thousand life will be sacrificed which will have the same relation as the ant's foot in comparing to all universe. For this empyrean, chair etc have been mentioned as above. And its limit is that. But there is no limit to the personality of Allah. 

He is unlimited and there is no end of Him and from this, it shows that and also in Islamic law it is mentioned the same. So it was known that small and big things are unlimited. And in comparing of thing which is unlimited in the place of

nothingness. So all faithful, infidels, heaven and hell are limited. And pleasures of the heaven and punishment of the hell are limited. So for this reason for the understanding of the unlimited existence even by higher disposition are helpless. What will affect the ignorant people who make the argument with Allah due to the mistake of their understanding and look because their sight was not fallen on the unlimited existence. And also they did not have information on this matter.Whatever people of Allah said in this respect. And which is in accordance with the Islamic law.They are proud of their law. They are exactly careless persons. And they refuse about the existence of their God. And they did not have information on this matter that there is such status of Islamic law that and which is very great.And from this oneness of personality of Allah and the mystical experience of the knowledge of God. And this position which will be available to special persons like the prophets and holy persons of the Allah. It now investigation that this group’s higher sight is on the higher level of the Islamic law. And which is called by the name of the reality. And this is called Islamic law, reality, and mysticism on which people of manifest are acting up it and they are drowned in it.The second step is Tariqat (mystic way) on which

people of mystic way are acting up. And the third step is called Haqiqat (reality) and which is the straight path of the people of reality. It means people of Investigation, in fact, are the person of reality it means they will find to the end of their aims and ambitions. From them, there will be appeared different phrases. As such from Sheikh Hussain Bin Mansour, the mystic who had uttered the words “I am the truth.” And Sheikh Ba-Yazid who had uttered and Sheikh Abdul Quader Jilani had uttered the brief of all meaning of these phrases is that “I am myself bl of the truth.” The look of all holy persons fall on the original existence of the reality which is unlimited and then they have lost their limited existence in the unlimited existence then in such condition if they will say I am the truth then from this it refers that unlimited existence.In their look, they have the map of that pure personality.Thanks to Allah for all condition of our fakir’s way of life which reaches to this higher level of demand. In it which is available in a fine way. And it will be in the degree of completion.But in this condition, no rude ascetic did not say such a phrase.Oh, Allah keeps us in your protection from it. Now I again repeat my first matter that reality it means existence which is unlimited which was explained in the first note in details and annotated and from it one can

understand.Yes, where you are sitting then look upon at six sides. And look at the greatness of the existence. Against its existence, all things of earth, sky and all existence is in place of the death.So leaving of whole and looking at the part which is the cause of the loss. And giving connection of whole and part is leads to cause of loss. And except this what will happen. Forgiving explanation of it is said part and whole so that it can be understood. Otherwise, these matters are for the understanding or not for saying. These are matters of the condition and not of the state. For this reason, holy persons have mentioned it in hints and allusion.Every person cannot interfere in this matter. And also this group by engaging every person towards this side and will not purchase a headache for them-self. If they will find any person having suspension then he will not include among their way of life. Because if you follow this intellectual part of knowledge with him then his doubt will be increased more and more. And this is the reason which is said by holy persons that Sufi's manners are different of the conduct of wisdom.It means wisdom is imperfect and not perfect.Because the persons of Allah are called wise persons.In brief, the look of this group will be upon their world and upon the personality of God. And their status will be more than faithful,

infidels, heaven, hell, punishment and reward, all such to be given to ignorant. And recognize Allah, and take care of your position.For you personality of Allah is only heaven and distance from Him is hell.One who was away from Allah then he will live always in hell and he will not take out his head from there. For you, His personality is the heaven for always and never do not let it go away from your hands.Always do work as per wisdom. And do not waste my time and your time.Secondly, instead of itself this felicity which is not nowadays in the hands of the holy persons.We know well that they were proudly persons. And those who have dictated these matters to us.Now they have understood so they pretend action as the show that they know something. But keep in mind that without the teacher you will not get anything. Especially for getting this matter is not possible.In short, they said that it is there in them.In fact, it is not found in them which is only confirmation and confirmation.So it is also they get in this way.

I have said this many times before and that now said again that to do much respect of your dear brother. If there will be no existence of him then you did not get this wealth of the felicity. Even though we have able to know by the tongue of the pen and by the letter. But there is must

condition of the tongue of the company. This was happened only due to coming off him. May Allah protect him (Amin). If you will not give respect to him how you will give respect to us. It is proper and must that whatever we have written should be studied by both of you together in one place and to think much about it. I have written by hand which is very clear to you. I have not trusted any other person. Perhaps he will write or not write it. Now I hope that again you will not write in this matter. Understand that one who will get Allah and then for him there is not required anything. All these doubts are there due to ignorance.

The lucky person who is having wealth of the view

Oh, king of manifest and innermost. You have written that some holy persons have written their condition in this way that on the one door of stainless is opened and some have written that on them there was opened the window upon them and they were left over only in the way of mysticism. They have not seen even window. So getting and seeing if it is not right. Those who have got something are like that in mysticism are like that sun among the stars. And among who have got the sight for him he is like the sun in the stars and who used to pious persons. So among of all them, that person is supreme and eminent who

have got the sight. You are, your master's, your friend's work is super. The work of oneness is sight and due to its grace, there will be available knowledge of vision. These people for students of Allah who help to pass long distance of way of oneness for them in one look only. For them, there will be available knowledge of oneness from the side of Allah. And this is the excellence of Allah which will be available to whomever he likes. To our prophet, there is available excellence among remaining all other prophets. So you have got obedience of the prophet through your master.

Only to get it is no hard but sight is impossible because without veil no one cannot see Him with these eyes. But it can be seen by determination. And in the work of determination, there will be such condition and colour is mentioned as follows.

Even though I am saying like mad persons but I am saying the right matter.here that saying is suitable in which it is said even one is the mad person but he is wise. Convey my salam to all according to the degree of age level. This letter was written for the sake of your being you as the disciple and which were written in reply to some of the phrases which sent by me in his service. And these phrases are as follows

The question of every applicant will be from the side of Allah. Even though he will ask the question by his tongue but there will be hearing of it by Allah indirectly.Even though the questioner did not see Him. And he did not know Him. This is also not known by him that in all existing things there who is only one. In among this group, some are agreed that there is no limit of progress and perfection because there is no limit of light. There is will be available light for every minute and from it, there will be compulsorily known that there will be no limit of progress and perfection. So it is said that if there will be the age of Sufi for a period of 1,000 still he will begin progress in this matter. Some from saintly guides of ancient time and they have given the argument of if its proof that Sheikh of Islam who was said that “There is no sign of unfortunateness more than this that there will be no progress to any special day comparing before the previous day. The prophet of Allah was said

And he was said that “In the mysticism, if there will be passed two days same then that person will be in loss. So making its amends and remedy should be done. The opinion of this group is also like get tit for tat. But on me as I am fakir on me there in favour of my Sheikh who is Ghouse(an upper category of mystics), who is master of

people of Allah and pious persons, Moulana Shah and from his blessing it is known to me like shining of the sun and cleared it that there is just that there is end of the status of the Sufi. And at one time he will enter in such time then his progress will be stopped there. But with me, the stoppage of progress is also progressing only. Because there is the perfection of every position. And there is perfection in this position that it should not do progress further. So from this saying of the prophet and which is presented as proof and in which it is known that it is not imprisoned in mystic initiates and in the realized persons, it is not altogether there. The world it will argue about the time and in the same way sayings of saintly guides are presented as per proof but there is really matter in this that they have understood it. But they have not looked about this matter’s innermost view. Because apart from the matter’s innermost and also its manifest is not perfect in favour of the Salik (mystic initiate). This is the such and the same example of presenting saying of the prophet

For the purpose of the argument of decline and said that there will be not available to the prophet always one time, one condition, one kind of tranquility and this are not the same. But from this

saying of the prophet, it is cleared that the prophet of Allah used to be in the same condition always. And in it, there will be no possibility increase or decrease of it. But the prophet was said that “ With Allah his one time which will be attached as such that then at that time there will be no capacity of closed angel, prophet or apostle. And he did not say that there will be prevailed upon him such condition some time only. The prophet’s time in general. And which is free from the period. There is no start and result of this time. Why not there will be the meaning of this saying of the prophet that it is clearly known by words in it. And from this, it is known tranquility and condition’s perfection of the prophet. From this saying of the prophet, they take such meaning from it and there will be shown compulsory loss of the perfection of the prophet. Whether living always of the prophet in the perfection of oneness is better or some time in dissension or some time tranquility. Also said of the learned persons' writings which are mentioned which will argue in this matter that there is the end of the status of the holy persons. So in the book Nafqat Anas it was written that some holy persons of Allah are without signs and without attributes. And it was mentioned that the status of the perfection of the holy persons is without attributes and signless.

And also those who think progress as unlimited.If in the personality of Allah which is free from progress and decline. Colour and fragrance, retreat and progress be allowed. Then in the personality of unitarian Sufi which will be legal. And whatever he was reached on the status of use so if it may not be allowed legally. Because perfect person passing from near of supererogatory and then reach near to obligation. And in his favour it is said that and its meaning and interpretation is that " The arrow which you have thrown and which in reality it was not thrown by you. But Allah was thrown it." Such a person has become surely exactly such as who belongs to the truth. And it has not remained even one particle of his existence. And any existence of two worlds which will not be suitable in his look. And in the status of uniqueness also he was reached there. And from reality, he has met reality. So from the status of reality which will be higher position than this in which there will be progress for the unitarian.

and those persons who are still making progress then he will not reach this place. Because there will be fear and grief due to progress and retreat.Perhaps that there will happen progress or no progress.When there will be no thinking of progress and retreat then understand that there will be no fear and grief. And there will be

available comfort and firmness. And also from this verse, it is known that Sufi when he will reach in the status of perfection then he cannot make further progress. Because the meaning of isteqamat is stoppage or standing. And also this verse make the clear argument of this meaning. Because from this it shows the perfection of the prophet. And there is also shows the ending of the status. And this verse is the connection of the night journey of the prophet.

And in this verse also there is the indication of this condition. One who will reach the place of absolute of oneness and reality and from ahead of it there is no further status. Then he will be in the condition of peace. And he will be free from the condition of fear and grief. So there is no available for him no fear and worry of retreat. Also, there is no hope of progress in this matter. Those who prove that progress as unlimited and so they are not right. Because until there is look at light then at that time then the light will be for Him and it is unrelated light and as well as manifest.

So, for this reason, there will be no exact brilliance and not manifested. And in such condition, he will be exact in a condition of un-singularity and polytheism. And also he will not get clearance even from distance. If there is an even small portion of humility with him then about

this with the Unitarian and perfection of the persons then he is in the condition of loss and he is a polytheist.

Why he himself did not says that the brilliance and that light for him for always and which is the delicate matter. And which solved upon me. And which I am forwarding towards my friends. So that if they have any matter in this respect then they can write to me. So that from it there will be further clarification in it.

The lucky person who is having wealth of the view

One who is free from progress and decline and who write like in the style of kings. And his style is as follows.

1.master 2.pious person 3.searcher 4.courageous 5.carefree.6.wrestlor. Regarding progress and decline in it the real thing is that till the man is not in the middle then there is hope of progress and fear of decline and at that time if the man will be not remaining there in the middle and then why there will be hope of progress and fear of decline which will be there.in such situation whatever will be remained and that will be he himself only. And he himself is exempt from all things. It is researched that which he was achieved except

what I will say in this matter that even though there is no capacity for it also. But whatever may be condition is there in which you live so it is required to say and this type of letter which is sent herewith and exactly the condition of the heart of the fakir is same. I am the devotee of you and your friends. In fact demand of the personality and after getting it then for this personalty I will observe in its attributes and in fixation whether there will be such light of not again and unending or it will appear in any shape and it will be his personality of His only. Except him, there will be no manifest of the other. This group's condition will be satisfied and in a comfort condition. And if there will be hope of progress then not to say them people of satisfaction and comfort and which will be not right. This is wrong or that is wrong. In way of life of this fakir comfort and satisfaction is be alive. Even fakir's name is not living. At this time due to peace of mind, all meanings are known. Oh, research person this way of life is strange. In this way of life, such gain is also strange. And to whom this kind of research will get than such person is also scarce and strange.

There is one collection book of him there is there in which there are fine research and strange determination are in it. There are in it different

kinds of hints and points are in it there. And it full of realities and knowledge of God. And which are not find any Diwan (collected odes of the single poet with all pieces alphabetically arranged according to the last letter of couplets). In this collection, there is one Diwan, many quatrains, letters, verse genre used for narrative poetry, explanation of quatrains. As every couplet of the Hadrat is matchless and king of couplets. In every couplet, there are available meanings of the two worlds. In it, he was written his (poet's) pen name as Shah, among them some are presented as for samples which are as follows for the felicity.

Khaja Bihari Sahib

He was the follower of the way of mystic and intimate of knowledge of God. He has Knowledge of reality and rapture and also its pious person. And he was the boat of trust and approval, walker on the way of indigency and mortality and unrelated from all relations. Khaja Bihari is the holy person of Allah. His original native is Hajipur Tanba.In the younger age, he was left his native place for obtaining knowledge of manifest and he was spent some time in a village in Kora with Sheikh Jamal and who has the nickname of the holy person. He has learned some knowledge there while living in the above village. And from

there scaling the ladder of Felicity has drawn him to Lahore. In Lahore, he was busy in getting knowledge of the manifest from Mulla Fazil and he used to live in his house. And the passing of some time he was came in service of Hadrat Mian Jeo and he has become his favorite person. Then he has become his disciple and he was obtained knowledge of innermost from Hadrat Mian Jeo. And in this way, he has obtained two pieces of knowledge of manifest as well as innermost. Mystical exercise and endeavours which are in the method of Hadrat Mian Jeo in which he was engaged in it and gradually he has become the person of the condition and higher status. And he was become honoured in the following.

1. Abstraction 2.Trust.3seclusion and he was seen many saintly guides, and he was used to saying that whatever he has got due to the grace of Hadrat Mian Jeo only. And when he used to eat betel leaf and throw then he will pick it up and at that time he used to eat it. Due to its felicity, he was got the revelation of all pieces of knowledge with him. If any person will ask me about following books

In spite of not having such level of knowledge and then I can explain all details in this matter. And for one phrase I can explain its many meanings. Somebody can ask and try me. In fact,

he will explain some difficult problem and meanings in a good way. So here is mentioned the meaning of one couplet of Hakim Senai as follows.

He has explained that in the above poetry from word neighbour it means parts and physical capacities of the body. Which will lose power in the older age like tooth and eyes. And all these are the neighbour of the heart. And it was addressed to heart that it should be taken advise from weakness and laziness from tooth and eyes and should take warning in this matter.

He will not accept victory amount from any person. But yes, some small portion which will bring by disciple by sincerity then he will accept it. Cooked food brought by anybody in his service which will be accepted by him and taken from him and eat it. After death Hadrat Mian Jeo he was got general public recognization in Lahore city. And there will be used to come general and special groups in his service. From him, there were happened many karamts and supernatural habits. And which are well known in the city.

Sheikh Wajihuddin who was known for authentic sayings and scholar person and who was stated that Ghazi Khan darwesh reported that “ Mulla Khaja and many fakirs were present there.

And they made the intention to wake up the whole night. The narrator who was himself was present at the meeting. As there was winter season. So there was required to burn much wood. In the morning time, there was started the discussion about oneness and Mahmood Benawa who was the famous person in Lahore he has started the discussion. He was addressed to Mulla Khaja that " What you will say about your oneness of God." There was the good time of Mulla Khaja. And he said this is unity of God and by saying this he was stood and he was entered in the fire and he was sat there for some period and he has come back after some time in safe and secure condition. And there no damage to him. The people have taken his dress and make it into pieces and they have the collection it as Felicity and from where he was going to jungle. And this in fact And which was written by Mulla Qudus in book Nafqat Al-Anas that Abu Farah Siraj who making the fire in the stove in the winter season. And there was the discussion about intimate knowledge of God. When there was prevailed condition on the Sheikh Sahib then he was going towards the stove and he was prostrated God in the fire. But there was not even a little effect of the fire on him at all. In this matter when he was asked when he was told that " One who was damaged his honour for sake of the

court of Allah. So for his face fire can not burn." And this story was told by himself to me (author) of this book. And he told that "He is Unitarian and who goes in the fire without any fear. And he used to eat with the person be afflicted with leprosy. and he used to kiss the foot of all persons. Then he was asked with me "What do you want.? That I may explain me some matters that what is unity of God "and I said, "Yes say of course." He said one day he was said to him as "Oh Shah Wali, oh Mulla Shah Wali, Oh Sheikh Wali, and afterward, he was told, Oh infidel, oh ignorant. So there is swearing in the name of the uniqueness of Allah that he did not like such praise as well as that criticism."

The other narrator said that "One night in the house of Mulla Fazil soup was cooked. The wife of above said Mulla wanted that she should go and give the cup of by holding in her hand to Mulla Khaja and she was reached near the door when she has seen that all of his body parts are there in separate condition near the door of the house. She was thought that someone was killed him and was separated all parts of his body. From this she has become afraid and while weeping and crying she went in the presence of Mulla Fazil. And she has said all details of the condition. Mulla was become surprised and he went to his room. And what he was seen that Mulla was sitting there and engaged

in the worship of Allah. And treaking softly he was returned back to his wife and he said to her that “There will be condition and positions of the holy persons of Allah. And sometime they will appear in such conditions.”

It is said that there was some blemish of leprosy on the body of one boy of one person and whose treatment could not be done by the physicians. As he used to love children very much. That boy also used to come in his service. He told his father “ Not make treatment of this disease. We will treat this disease.”When that boy will come in his service then he used to rub with his finger on the spot of disease till such happened that due to the blessing of his hand Allah was given health to that boy. And in some days all spots were cleared from his body.

Other is that when Safi Mirza ruler of Iran when he was the intention to attack Qandhar in the year 1051 Hegira then I have reported this matter in his service. Then he said that “What he was power to come. I will involve him in trouble or he will kill him. He will never come.” And by his hand, he was shown the indication. After one month of his saying there came news that he was killed by poison in Iran.

He was to give the good speech and good user person of the idioms. While talking there will prevail upon his condition. And he will not be used to be afraid by anybody. In his manifest and innermost there is appear his indigency and abstraction. He was not married. And now he is living in Lahore. He used to live before in the school of Mulla Fazil and now he is living in another place and which is purgatory in martyrdom and angelic world. From the body, there will be the fixation of the nation and light from the soul, extract and radiance etc. In short, he was a person Sufi who is having insight and who observe the light of primary and not limited compound and established light. So Sufi is held in this destination.

In the animals, there is ascent and decline.and in the same in the love there ascent and decline. For this subtle of love, it was given the comparison of the animal. The animal of the love was given specialty of 500 feathers. The meaning of this is that in the general persons there are famous 1000 and one names of Allah with them. Among them there is one personal name is there. And which is the interpretation of the love. And remaining 1000 are divided in majestic and manifesting divine mercy and beneficence from them in every share

came 500. As in majestic and manifesting divine, mercy and beneficence here are think as are not check out. One is enough. From this introduction, it is known that in the personality of majestic and manifesting divine mercy and attributes of beneficence ’s veil there are 500 names of attributive and except this, there is no hidden of it and from earth to the sky, there is his use only.

As Allah as per saying of “Whichever” and Who was honored with the wealth of company and guided towards this great felicity. So because of their hearts, there is the treasure of knowledge of God on which there seal of safety and guarding. The reason for putting the sealing on the heart is that to hear the song of peace from the two ears of the heart and not to hear the song of the dissension.

Moulana Rumi was explained about favour and kindness of Allah which were done by Allah because man as per his birth and his nature he is part of the earth. But as per status his position like the sky. In the 2nd line of verse, there is the indication of the saying of the prophet which is as follows

and its meaning and interpretation are that my companions are like stars to be done following of them and for which you will get the way."

The meaning and interpretation of the above couplets are that one darwesh was asked with another darwesh about the view. He said that "He was seen Allah as matchless. But peerless watching is the gift of Allah and its courage and statement there is no capacity. So this matter I am describing in the example."Oh, seeker of manifesting divine mercy and beneficence of truth, Oh seeker of truth of perfection that I have seen Allah like that its right side there burning furnace of fire and its left side is there is water reservoir. And if any person will fall on fire furnace then he can take out his head from the water reservoir. And if he will in the water reservoir then he can take out his head from the fire furnace. It means in the personality of Allah and who is matchless and there are two attributes of majestic and manifesting divine mercy and beneficence and attributes are which will change in each other instantly. In change, there will be required no time. It will get to know that darwesh, for example, will say that I have seen Allah in the veil of in majestic and its meaning is that anger and fire. In the veil of manifesting divine mercy and

beneficence and its meaning are that kindness and water. And which he got it. And in reality, there is the same matter that in manifest Sufi of reality and who will see these two attributes. And which he will see by the eyes of the belief.

One wrestler who was overpowered by Hadrat Ali Ibn Talib (R.A.) in the battle. And he was defeated by him. Then in such condition, he was spat on his face. When he was spat on him then Hadrat Ali Ibn Talib (R.A.) was taken out his hand from him. The infidel for his life saving improper favour so for this reason he was surprised in this matter. And he was asked with him “What is the reason of toleration of his bad deed.” So he was paid to that sinner with his manifest of indeed and attention of the innermost and he was informed to him. So that such the three angelic positions which are found in first in average and in the last. And with the top of the spring of the religion and due to the nearness of the holy prophet as such which was lived for some time. For this reason the three conditions of his status and which he will impute as per his three faiths with the three persons. And for himself from the degree of credence, he will think as null and void and which will bke come negative.

It meaning is that with Allah oneness and equality both are equal and same because the

difference of the mutual status is available in the world of the majority. In the world of oneness, the light and oneness are there and it is no different. As per saying of some of the researched persons as follows.

And its translation and interpretation is as follows

“Monotheism left preference between falsehood and curiosity.”

The aim of the trap of holy persons is to oppose to the world because it is the bridge of reality. So the thing which will guide towards reality so that thing as per faith is the trap. So, for this reason, lights of images of world’s observation are in view of the face clutch of the reality.

Moulana Rumi who is arguing negativeness of the happiness and negativeness which was created due to affirmation.

like a person who says that negative and positive are in the existence of one persons’ against of its consensus. Moulana Rumi defend this objection with the faith of direction. Because negation is the determination of thinking and admitted rightly and

affirmation of reality which about towards mediation.

In the above s for word Mujtahid (jurist entitled to independent opinion) which is related and regard with word text and its meaning in appearance and to take to height.in its meaning which was taken is perfect pious person and who by doing endeavours of innermost have decorate his manifest.he was got positive knowledge with him and its look in manifest and innermost worlds have appeared like in the text of Quranic colour and it has become perfect and such person is not in need of the help of thinking. Because from the wealth of revelation of innermost and with the reason of knowledge of inherrent he was cleared the way. The inherent knowledge which is sure revelation. And it is not any kind of knowledge and which is required contention and argument.

This couplet is for those jealous person's censure and disapproved person's rebuke who do not like phrases from the book of Mathnavi of Maulana Rumi and who taunt in this matter. Moulana says that "He is the speech of truth. And he was established by the personality of reality. So suspension of his speech is like causing disapproval of the truth. And the refusal of truth is infidelity and misguided. He was named speech of

truth in two attributes and one is the power of life and other is the power of charity.”

In the first line of the couplet, he has given he himself his connection and comparison with the speech of truth and in the same way he was the second line of couplet himself was compared as the light of the sun. The matter is clear that light of the sun which will fall on every place and it is not separated from the sun. In short Moulana Rumi said that “We get oneness in many which are the last degree of the intimate knowledge of God and the higher degree of indigency which is available to him. But jealous persons could not able to know its meaning.

The meaning of the first eye is insight and from the second eye to close it in the manifest is taken here to keep away from observation of oneness and which is not useful. And the arrest of the eye is this that world of determinations and look of characteristics and which is for the mirror of heart in place of zinc and for the face of reality is in position veil. And in the second line of the couplet is as per faith of the mystic way. Sufi himself by his endeavour will do negative. Yes, try for the elimination of unreal existence of two meetings and which is barrier way.

In the way of the previous couplet in first line couplet in which from first eye it was taken the meaning of insight and from the second eye it was taken the meaning of eyesight. And in the same way there is the description of two ears in the first line of the couplet and from them, its meaning is that innermost and manifest ears are there. And from means veil of characteristics and cotton of the veil of determinations and which is placed by manifest ears of the hands on the ears of the innermost. And which will stop him from to listen to the song of oneness and melody of reality. In second line couplet which is according to following verse of Quran.

And in its exegesis, it said, “He has created Jinns and human beings for the worship it means to know Me.” Live in the condition of intoxication and unconscious. And should not use his time in the mankind. And make his condition of manifest as per innermost intoxication and unconscious. So that he should become unconscious. And another person may not disturb in his association. In this knowledge, he was perfect and incomparable.

Sheikh Abdul Ghani

His other details are that is the leader of reformer persons. He is the walker on the way to the success. He was free from the imprisons of the world And who is known as Sheikh Abdul Ghani and who belongs to the old friends of Hadrat Mian Jeo. And before Haji Mohammed he came in service of Hadrat Mian Jeo . He has done lots of mystical exercises. He belongs to the person of good behaviour. In this holy method, he was passed away his whole age. He does not have friendly relations with the people. He used to live always in a silence condition. Now after the death of Hadrat Mian he was constructed one room near the mausoleum of Hadrat Mian Jeo in which he used to reside in it. And he used to service of the tomb nowadays. And one who will come to visit then he used to help the persons for the circummulation. When I went for circummuation then at that time I was sat with him for a long period of time. He said to me that “Hadrat Mian Jeo used to say usually to his friends to adopt loneliness. And do not have friendly relation with the people.” Because by living in deserting places and in jungles there will be available very much peace. He has died after one week of writing this book on Saturday in the month of Zil Hajj during the year 1050 Heigra.

Miya Mohammed Murad

Other details of him are that he was the student of the way of the demand. He has lips closed away from the remembrance of the unrelated. He was the person of rectitude and decency Mian Murad son of Mulla Abdus Salam and who was the jurist and learned person of the time. And who master of Miya Sheikh Mohammed Lahori and Sheikh Mirak. He was a resident of Lahore city. He was a learned person of all pieces of knowledge. And he was Muslim jurist of Lahore city. When he has become the disciple of Hadrat Mian Jeo then at that time he was given away all his belongings to fakirs. And he has left the post of Muslim jurist of Lahore city and disconnected all his relations with the mankind and he has obtained knowledge of innermost in a complete way. By entering in the method of Hadrat Mian Jeo he was done mystical exercises and endeavours. And now he lives in Lahore city. And he has adopted the perfect level of relinquishing and abstraction. He will not accept anything from anybody. And he did not sit together with anybody. He will always live in the condition of sadness and sorrow. And used to weep always. One who will go in his service then he will give advise him for leaving of relinquish and abstraction and give an opinion to leave relations of the world. He has got

zeal, fondness, and grief. He always used to the recited poetry of Hafiz. And usually, he will remember Hadrat Mian Jeo is able to and weep. And he used to say that Glory is to Allah nobody knows the status of our Sheikh because in him there was power with the level of perfection to make anybody as the pious person. He was last among the disciples of Glory be to Allah, Hadrat Mian Jeo. He has very much desire to meet with me and many times there was the chance to meet with him. He has had the dress of inexistence, humility, and break. One day he was said that “One day Hazrat Mian Jeo spat after eating betel leaf then I have picked it up and eaten it. Upon eating it there was the change in my condition. There was the gush of the fire into my body like that I have put ember in my mouth. But due to its felicity, there was going love of the world and the knowledge of manifest.” He used to take into consideration the manners of manifestation. And he did not use to sit together with any person. And he used to live always only in his house which in Lahore city.

Mir Zamdari Abdul Rahman

Other details of him that he used to be away from bragging. And free from formality and his condition will be the same and equal in wake up and sleep.Zamdari’s name is Abdul Rahman and

belongs to correct parentage Sadat (holy prophet's decedents through his daughter Hazrat Fatima). And he was the disciple of Hadrat Mian Jeo. He was done his service for a period of 14 years. Since his childhood, he was interested in this work. So he was done tourism by traveling. And he was performed Hajj pilgrimage. One day he was along with some persons then at that time my look was fallen on him. I have not seen him before and was heard only his name. After falling off my sight upon him so I was surprised. And I was able to know that he has to have the status of perfection in the attention of heart. There came thinking in my heart that he is the friend. So I was feeling uneasiness for knowing his name. But I could not know the reason for my uneasiness. And not knowing his name. By that time one person was called his name. So upon listening to his name I was able to know that he is disciples of Hadrat Mian Jeo. And the uneasiness of my heart was there due to this reason only.

After that, I was met with him. He said that "Hadrat Mian Jeo was engaged him."And he was asked to go jungle for peace then he was advised not to go in hungry condition. And to go to the jungle after eating food there. Or take food with there. Because our method to engage without food

is not good. Because at the time hungry there will be an embarrassment to the soul. There is required mouth of the dog should be filled with a loaf. As this is because of doing it there will be no available great danger. And there will get satisfaction in the heart. As per advise I used to take along with me tiffin to the jungle area. And if I will get any fakir then I used to give my tiffin. And used himself to go somewhere and I sit there. During the daytime, I used to change my place two or three times. But I did not use to get peace to me. Then I have the desire to go to sit under the minaret. Where I got very much satisfaction and tranquility but I could not know the reason for it. After leaving from there I will use to get very much peace to my heart. And if will sit at any other place then there will come difference in it. One day I have said this event to Hadrat Mian Jeo. Then he said to me “To tell some address and details.”Then I have told him details of the address when he was told that“ In his beginning period he used to sit at that place and this peace which was available to you because of my sitting there.” Then I said Glory be to Allah there will be the effect of grace of Allah’s foot on the pious person on the earth. Hadrat Mian Jeo used to advise his companions to go and engage in the jungle by taking with them food there. There will be two

benefits for this reason that for wayfarer there will be no great danger than to him. Even though there will be many benefits in the condition of starvation. But in the beginning, there will be much uneasiness and discomfort to the soul but when it will be eaten something then there will feel satisfaction. And all danger will be no more with him and there will be available ease and comfort to the heart. And also this was the method of the prophet. So as per saying of the prophet it is confirmed and Hadrat Ayesha Aiddiqua was said that news of the first revelation of God which was the true dream for the prophet. Then there was fervor of solitude to the prophet so he was adopted solitude in the cave of mountain of Hira. And he was engaged there in the worship of Allah. Some nights he was spent in the cave there. When there he will have the fondness to see his family member then he used to come to the city of Makkah. Then he will go back there to cave along with his tiffin. And he was engaged there in the worship of Allah. During the time of worship, there was the revelation of God upon him. For all methods of Hadrat, Mian Jeo thinks one method for following the prophet and there was not find such conformity in another method.

Hadrat Mazamdari said that “If he knows that there is one person who is better than him then, in

that case, he will go into his service for utilization. In these days Mazamdari told me that “There is his intention for Hajj pilgrimage but I have prohibited him in this matter that he was already performed Hajj pilgrimage and he has small children with him. But he has not accepted my suggestion and he went outside. He used to say good couplets. The following couplets have belonged to him.

Sheikh Abdul Wahid

Other details about him are that he was the person of abstinence and piety, mine of truth and clean and he was the perfect pious person. Sheikh Abdul Wahid was among old companions of Hadrat Mian Jeo. He was done service of Hadrat Mian Jeo for a period of 21 years. He was a person of tranquility and mystical exercises. He said to me that “Before your meeting with Hadrat Mian Jeo there will come your name in the discussion then Hadrat Mian Jeo will feel much happier. And he will be used to say to the audience for praying you because he was facing some great difficulty and there is expedience for praying for him. So one day he told me that to go from here to Akberabad. And imagine by his face and engaged in the meditation for a period of 40 days. And for safety and security of mine, he was asked me to

recite those names of Allah. He was memorized those names. I have acted as per his advise. He is well in the condition of the indigence and being broken down. And he is residing in one corner of the Lahore city. He has died on Tuesday during the year 1056 Heirga in the month of Muharram.

Mohammed Sharif

Other details about him are that he was the person of retirement, solitude, abstraction, and relinquishment and his name was Mulla Mohammed Sharif. Hadrat Mian Jeo was engaged to him and Mulla Eisa Sialkoti to both them in the worship of Allah on the same day. These two persons used to live in the same place and both were used to visit in service of Hadrat Mian Jeo together.He used to follow the method of morality and indigency very well. And he used to try hard for endeavours and mystical exercises.

Mulla Aba Baker

Other details about him are that Mulla Aba Baker and he was the devotee of the persons of realities. He has disconnected his relations with the world without craftiness and fraud, ascetic Mulla Aba Baker. And whose training was allotted to my Sheikh by Hadrat Mian Jeo. I was heard his very much praise by the tongue of my Sheikh. He has died during the year 1049 Hegira. His grave is

situated in new Gujrat. He himself, my Sheikh and Hadrat Mirak Sheikh used to study together. I was heard by my Akwand Sahib that Mulla Aba Baker was the student and who used to love books and for a long period of time, he was studied with us. One day he was brought all his books and thrown all of them. I asked with him “What you have done.?” He was said to me “To give all books to the students. Because I have disconnected all relations.” And I have to be pleased my heart in the service of Hadrat Mian Jeo.

Mulla Eisa Sialkoti

Other details about him are that he was the capital of ascetic and piety Traveller of the world of angels Mulla Esia Sialkot and when he was reached in service of Hadrat Mian Jeo then he was able to get indigence, without desire and wishes and firm by the help of him. Now after getting knowledge, he used to reside some period in Sialkot and some period in Lahore. After death, he has sent me the message. Regarding knowledge of Hadrat Mian Jeo he used to say very much and also he said that “Miya we can hear endeavors and remembrance of Allah by animals and birds. And to some persons, he said about the engagement of the tiger. And which said by him to few persons.

Syed Ashraf

Other details about him are that he was the leader of ascetic persons and he was the certificate of worshipers. He belonged to the right parentage of Sadat (holy prophet's decedents through his daughter Hazrat Fatima) and he was disciple of Hadrat Mian Jeo. He has become very weak due to mystical exercise and night wake up habit. And in the last period, Hadrat Mian Jeo used to allow him to sit sometime during the night time in his service. One day the king went in service of Hadrat Mian Jeo and at that time from the among all companions only Syed Ashraf was there in his service. I was there in his service many times. Due to favour of love Hadrat Mian Jeo who was given him some of the hairs of his beard. And out of them he has given me one hair. So for this, I was much thankful and obliged to him. He died on Saturday on 24th Zeqad during the year 1024 Hegira.

The details of remaining companions of Hadrat Mian Jeo are as follows.

Mulla Abdul Khalil Salhani,Mohammed Ali son of Sheikh Hasan Sarhindi,Mohammed Adil, Mulla Shiekh Hasan son of Sheikh Hasan Sarhindi calligrapher, Hud Hud Kalal, Abdulla alias Bani Khair, Abdul Nabi Natha Pracha, Ibrahim, Noor

Mohammed who was alone in service of Hadrat Mian Jeo in his last age, as such he was paid much attention to Noor Mohammed and Hadrat Mian Jeo was not paid such favour to any of his disciples, for this fakir he will give benediction through Noor Mohammed and who will be kept in his custody and who used to give me later. He was advised many matters by him and who was informed to me all. And among there was one boat of the shells which was given to him during his illness in Sarhind by Hadrat Sheikh Abdul Quader Jilani and Hadrat Khizer and due to this, there was the recovery of the health of Hadrat Mian Jeo.

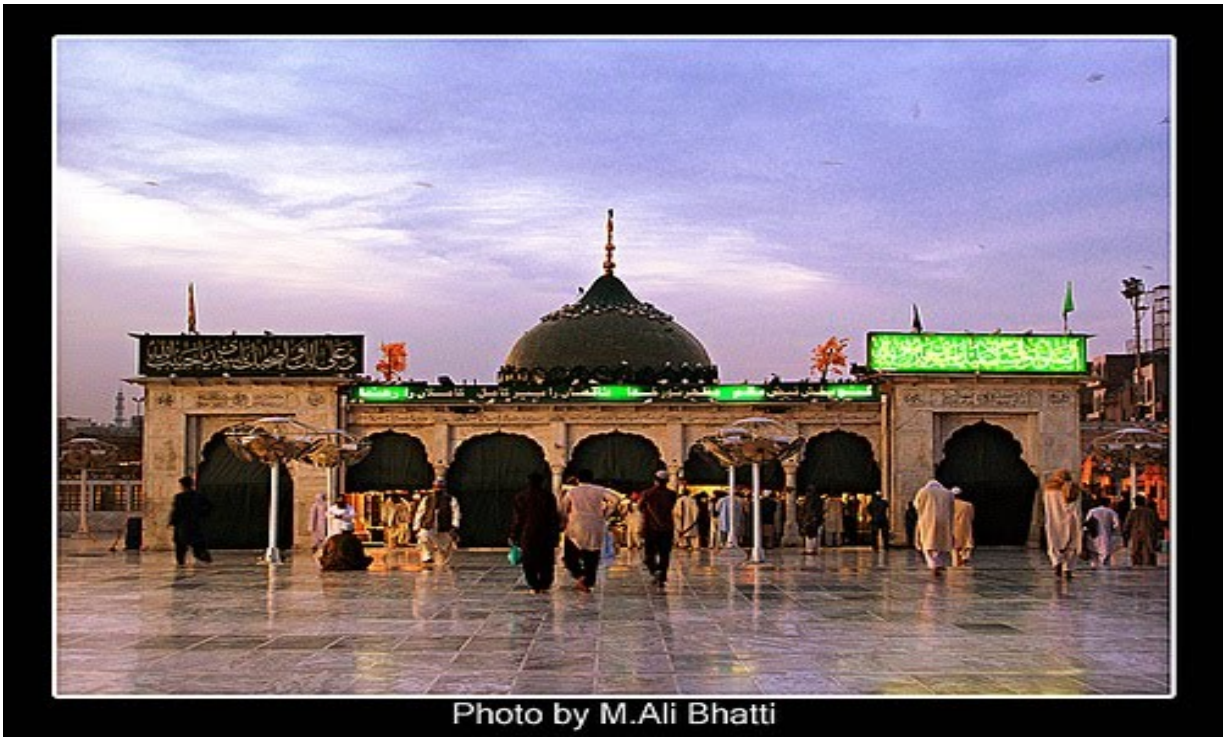
Praise is due only to Allah that this book *Sakintal Auliya* was finished. In this book which ways, conduct and supernatural happenings of Hadrat Mian Jeo and his Sheikh have been entered which are without doubt and suspicion there one among thousand. The supernatural happenings of this category which is famous to large extent. For writing them there is the only benefit is that it cannot be forgettable. And oral reporting whether it will be confirmed but there will become the difference in it by the passing of the time. And some of the specialties will be ignored. During this period if the people who will record then if there will be passed the long period of time then in such condition there will not come any change and

modification in it. For this reason, this book was written by me with much care and attention and research with companions of Hadrat Mian Jeo whatever which was known to me I began writing in the book.in it, there was no intention of about decoration.

I hope that the persons who read this book will not take care of the book’s condition of manifest but they will think about its meanings in it. And this is due to the blessing of the high-level group of pious persons, so Allah will free them from imprisoning of the soul and keep them away from deceiving of the Satan. And include among friends of these dear persons and will grant benediction and love. (Amin).

The End.

Ketab Kashf-uL-Asrar (*Revelation of the Secrets) by Data Gunj Baksh).*



Translated by

Mohammed Abdul Hafeez

APP139-16
LAHORE: February 16 - An illuminated view of colourful lights installed over the shrine of Data Gunj Bakhsh in connection with 965th urs celebrations. APP Photo by Muhammad Ramzan

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Introduction.

This is very old magazine and which was translated from Persian into Urdu language and it was published in the year 1963 A.D. It means it was published 50 years ago. This translation of the most ancient and celebrated Persian magazine on Sufi'ism will, I hope, be found useful not only by the number of students familiar with the subject at first hand, but also by many readers.

This is a small magazine in which there are advises and instructions especially available for *Taleb* (student) and it refers to a person who is committed to a Murshid (spiritual master) in a *Tariqa* (spiritual path) of Sufism and it is also known as a *Salik* (Arabic: سَالِك), a muree*d* is an initiate into the mystic philosophy of Sufism and all these details by great Sufi saint Daata Gunj Baksh Ali Hajuri are added in this magazine . And also in this magazine there are some great achievements which are not yet known to the general persons are published in a very interesting style so for this reason the readers will find great interest and attention in this matter.

From the above facts and details, if the readers will starts reading this magazine's first page and will not stop its reading till they will reach its last page as in this magazine some interesting events and as well as other great miracles and endeavours of holy saint are added and this holy saint to have passed away from the world some 800 years ago.

Even though this is small magazine but due to its importance it is so great due to coverage of many interesting events and positive information in it so it is like an ocean of knowledge and information of holy saint and who have passed away from the world upon doing their great endeavours and many hard tasks for the preaching and propagation work of Islam in the foreign lands so this book is small one but it will present the ocean of knowledge and information for the guidance of people towards the right path of Islam.

This magazine is edited and formatted as per the great book *'Muslim saints and Mystics'* (Tadhkirtal Aliyah by Farid al din Attar) which is very famous in the Western world among the English knowing persons. So for this reason there will be some small differences in it while comparing with the Urdu books and its literature. The aim of this magazine is to present in the Western world where there is great search and demand of the books of Sufism and biographies of holy saints who lived and spent their entire lives for the preaching and propagation of Islamic religion in all corners of the world as per tradition and practice of Allah's last prophet.

To write about this great author is not only it is difficult and but it is very hard task as he was not only a great pious personality of his time in Lahore but he was also a great author of so many books

so in brief he was Qu’tub (highest cadre in spiritual pivot at axis) of his time in Lahore region and who did many great endeavours for the preaching and propagation of Islam in Lahore with hopes of its expansion to other adjoining and distant territories and there was no such personality during his time.

It is my great honour and pleasure to translate this great magazine from Urdu into English so I request the readers to read this magazine because in it there are many *revelations of the secrets which are added* for which I shall be highly obliged in this matter.

In the preface of the book ‘*Tadhikra Awliya’* (Muslim Saints & Mystics), Attar mentions three books which he recommends for those ambitious to attain a full understanding of the pronouncements of the Sufis.

These he entitles: Ketab Sharh al-Qalb (The Exposition of the Heart), *Ketab Kashf al-Asrar* (The Revelation of the Secrets), and Ketab Ma’refat al-Nafs wa’l-Rabb (The Knowledge of the Self and of the Lord). No clue is given here to the authorship of these works, but Attar refers in one other context (II, 99) to the Sharh al-Qalb as a book of his own composition.

Abul Hassan Ali Hajvery

Abul Hassan Ali Ibn Usman al-Jullabi al-Hajvery al-Ghaznawi or Abul Hassan Ali Hajvery

(sometimes spelled Hujwiri, Hajweri, Hajveri), also known as Data Ganj Bakhsh (Persian/Punjabi: which means *the master who bestows treasures*) or Data Sahib (Persian/Urdu: was a Persian Sufi and scholar during the 11th century. He significantly contributed to the spreading of Islam in South Asia.

He was born around 990 CE near Ghazni, Afghanistan during the Ghaznavid Empire and died in Lahore (in present day Punjab, Pakistan) in 1077 CE. His most famous work is *the Revelation of the Veiled* (*Kashf Al Mahjub*) written in the Persian language. The work, which is one of the earliest and most respected treatises of Sufism, debates Sufi doctrines of the past.

Ali Hajvery is also famous for his mausoleum in Lahore, which is surrounded by a large marble courtyard, a mosque and other buildings. It is the most frequented of all the shrines in that city, and one of the most famous in Pakistan and nearby countries. His name is a household word, and his mausoleum the object of pilgrimage from distant places.

Background.

Ali Hujwiri is both al-Hasani and al-Husayni Sayyid. His father is al-Hasani Sayyid and his mother is al-Husayni. Abul Hasan Ali bin Usman Al-Hujwiri Al-Jullabi Al-Ghazanwi was born in Ghazni (Hujwir) where his family had settled and the members of which were passionately for

devoutness and learning. He was known as Ali Al-Hujwiri Al-Jullabi, Al-Ghazanwi because he lived for a long time in Hujwir and Jullab, the two suburbs (Mazafat) of the city of Ghazni located in Afghanistan. In spite of Hazrat Ali bin Usman Al-Hujwiri's popularity and deep reverence; coming across his life biography is very much tortuous. Much of his life history and thought came from his own authentic reference *Revelation of the Veiled*.

Life

Ali Hujwiri studied Sufism under Abu 'l-Fadl Muhammad, who was a student of Abu 'l-Hasan al-Husri. Abu 'l-Fadl Muhammed bin al-Hasan was well-versed in *Tafsir* and *riwayat*. Ali Hujwiri traveled far and wide through the Indus to the Caspian Sea. Among the countries and places which he visited were Adharbayajan, the tomb of Bayazid at Bistam, Damascus, Ramla, and Bayt al-Jinn in Syria. In Khursan alone he is reported to have met 300 Sufis. Al-Hujwiri was associated with the most well-known Sufi orders in the subcontinent, such as the Qadiri, Suharwardi, Naqshbandi and the Junaidi orders. Hujwiri belonged to the Junaidia school of Sufism, founded by Junaid Baghdadi, a major Sufi saint of Baghdad. Hajwiri is also viewed as an important intercessor for many Sufis.

Moinuddin Chishti Ajmeri, a chief saint of the *Chishti order*, stated that an aspiring murid (disciple) one who does not (yet) have a meshed

(spiritual master), should read Ali Hujwiri's book *Kashf al-Mahjub*, as that would be (temporary) enough for his spiritual guidance. He settled for some time in Iraq where he had a short experience with married life. It is surprising that there is no mention in any of the biographies including his own about the matrimonial life of Hazrat Data Gunj Bakhsh except for a cursory mention in the *Kashful Mahjub* that he had married but a separation took place and there after he did solemnize the second marriage during the rest of his life

Al-Hujwiri was a contemporary of al-Qushairi. During his travels, he met with many eminent Sufis, and saw and felt the slow transformation of Sufism from simple asceticism and adoration of God to a highly developed theosophical cult considerably influenced by pantheistic ideas. He is the link between Mysticism as it developed in Persia and Khurasan, and the form it took in the Indo-Pakistan subcontinent.

Al-Hujwiri came to Lahore under orders from his *Pir* as successor to Shaikh Husain Zanjani at a time when as a result of the interruption of the *Seljuks* on one side and the rising tide of Hindu resistance on the order, the Ghaznavid Empire began to dismember rapidly, and life in Ghazni itself was disrupted. The saint had to leave Ghazni in difficult circumstances, leaving his books behind. According to *Faw'id-ul-Fu'ad*, Ali Hujwiri

reached Lahore at night and in the morning found the people bringing out the bier of Shaikh Husain Zanjani whom he replaced in Lahore.

Although a Sunni Hanafi, Hujwiri's theology was reconciled with the concept of Sufi annihilation. However he strenuously campaigned against the doctrine that human personalities can be merged with God, instead likening annihilation to burning by fire which allows the substance to acquire fire like properties while retaining its own individuality. He also was a great upholder of the Sharia and rebuffed the idea that outward observances of Islam are not important for Sufis. Hujwiri believed that individuals should not claim to have attained "*marifat*" or gnosis because it meant that one was prideful, and that true understanding of God should be a silent

understanding.

Mausoleum of Data Ganj Bakash in Lahore

Ali-Hujwiri is said to have died on the twentieth of the month of Rabi-UL-Awwal 465 H.E, but the date, the month and year are all conjectural. Most early writers agree on 455 H.E. As the year of his death, on the basis of the various chronograms.

Respect of Sufis towards Ali Hujwiri.

Ali Hujwiri was buried near the mosque which he had built during his lifetime. It has a been a practice of Sufi saints coming to South Asia to first visit the shrine of Ali Hujwiri. Upon arriving in the subcontinent, Moinuddin Chishti first came to Lahore to pay his respects at Data Ganj-Bakhsh's shrine, where he spent quite some time in

meditation and prayer before attaining enlightenment. He was then directed to settle in Ajmer Sharif, and commence his spiritual mission to go further east and preach.

The revelation of the Veiled.

The revelation of the Veiled is held in high esteem as the first important treatise on Sufism in Persian. The date of the completion of the book cannot be determined with any certainty. It must have taken Hujwiri a long time to write it in Lahore without his personal collection of books. He was a prolific writer, perceptive and discriminating in his choice of topics.

Revelation of the Veiled was written in response to the request of one Abu Sa'eed Al-Hujwiri who put the following questions to him: "Explain to me the true meaning of the Path of Sufism and the nature of the stations' (*maqamat*) of the Sufis, and explain their doctrines and saying, and make clear to me their mystical allegories, and the nature of Divine Love and how it is manifested in human hearts, and why the intellect is unable to reach the essence thereof, and why the soul recoils from the reality thereof, and why the spirit is lulled in the purity thereof; and explain the practical aspect of Sufism which are connected with these theories."

The revelation of the Veiled begins with a chapter on *film*. Hujwiri introduces the concept of experiential knowledge toward the end of the

chapter. When Ali-Hujwiri was asked *what is Sufism?* He replied, "In our times this science has been in reality obliterated, especially in this region, for people are all occupied with pleasure, and have turned away from satisfying [God].

Family Lineage.

His biographers have recorded his family Lineage (silsila-e-nasab) as under:

(Hazrat) Ali (Hajveri) bin Usman bin Ali bin Abdur Rahman bin Shuja'a bin Abul Hasan Ali bin Hasan Asghar bin Zaid bin (Hazrat Imam) Hasan bin (Imamul Auliya) Hazrat Ali ibne Abu Talib. This shows that he was Hashimi Syed as well as Hanafi.

Other works.

Ali Hujwiri wrote a few more books (which are mentioned in *Revelation of the Veiled*, and listed by Professor Nischolars in his English translation), but he himself mentions that all of those were stolen by other people.

Ketab Kashf-UL-Asrar (*Revelation of the Secrets).*

Some people think that the magazine Ketab Kashf-UL-Asrar is also written by him, but Hakeem Muhammad Mosa Amaratsari believes the content of that work does not match Ali Hujwiri's erudition.

TtThe name of *Hazrat Data Gunj Bakhsh* is Ali' his kunniyat (Family name) is Abu Hasan and his birth place is the well

known populous city Ghazni which was also the native town of the great king Sultan Mahmud Ghaznavi, who is popularly nicknamed as But Shikan (Idol Breaker). Ghazni had two localities (Muhalla) one of them was Jalab and the other was known Hajver. It is said in one locality was settled the family of his own grand parents and the other was the abode of his grand maternal parents. The early years of Hazrat Data Gunj Bakhsh were spent in Jalab while some period of that age was spent at Hajver. That is the reason of his being related to these places is referred to as Jallabi as well as Hajveri by his biographers. But the majority of writers refer to him as Hajveri while some mention with both localities Jallabi summa Hajveri. In hjs book 'Khshful Mahjoob he has himself written his name as. Ali bin Usman bin Ali Aljalabi summa Alhajveri.

FAMILY LINEAGE.

His biographers have recorded his family Lineage (silsila-e-nasab) as under:

(Hazrat) Ali (Hajveri) bin Usman bin Ali bin Abdur Rahman bin Shuja'a bin Abul Hasan Ali bin Hasan Asghar bin Zaid bin (Hazrat

Imam) Hasan bin (Imamul Auliya) Hazrat Ali ibne Abu Talib.

This shows that he was Hashimi Syed a well as Hanafi.

HIS FAMILY.

The family home of Hazrat Data Gunj Gakhsh was the central place of homage and respect by his devotees and admirers as well as his family members. His mother was a lady of great devotion and attachment to religious worship and sympathetic attention for the betterment and welfare of the needy and the illness stricken. She belonged to Hussaini Syed Lineage, which in a sense meant, that she possessed the venturous spirit of the Hussaini perfectionism and the Hasani embellishment at one and the same time.

His maternal uncle was reputed and respected as title bearer of "*Tajul Auliya".* It is said that when Prince Dara Shikoh in the company of the Emperor father Shah Jahan went for an excursion visit to Afghanistan he visited and paid homage at the mazar of Hazrat Tajul Auliya during his jouney in that country, and enriched

himself with the spiritual blessings and other assurances in his ventures and expeditions. But time for display of those rare qualities never arose as history and fortunes had their own secret plans and the expectations of gracing the throne of Mughal Empire fell short of achievement to Prince Dara Shikoh! Adjacent to the Mazar of Hazrat Tajul Auliya is the Mazar of his sister and mother of Hazrat Data Gunj Bakhsh.

HIS BIRTH.

The biographers and the chroniclers of Hazrat Data Gunj Bakhsh have chosen a path of brevity and choice in describing the details of the family relation of Hazrat Data Gunj Bakhsh, with the result that the thirst and zest for enquiry of more knowledge in this respect remain unquenched and unfulfilled! It is therefore not surprising that even in giving the correct year of birth of the great saint there is no consensus among his biographers and the bulk of description in this behalf hinges round speculations and surmise, which is indeed a matter of regret and a blur of disinterestedness in this important sector

of the history and biography of the Islamic greats! The conjectured year of birth of Hazrat Data Gunj Bakhsh has been assumed as year 406 A.H. This was the period of ascendancy of the Ghazni Sultanate. The rising star of sultan Mahmood Ghaznav's longevity was about to sink as the last years of his monarchial enthronement which coincided with the early years of monarchy of his son Sultan Masood Ghaznavi, Hazrat Data Sahib did not evince any interest in recording or giving the exact date of his birth, for reasons best known to him or it was the trend of thinking in those days! Had he done so or at least given a glimpse in this connection, the spectacle of speculation and surmises which is a taboo in matters of historical research, would not have raised its discordant head! Or was it the spirit of self imposed humility and avoidance of self reputation which the Friends of Allah often exhibited especially in respect of personal glory!

SALIENT EVENTS OF LIFE.

From our point of view the central source of probing personal events into the

life of Hazrat Data Sahib with its primal focus of attention on mysticism or Tasawwuf is his Grand Matchless Book, universally acclaimed as "*Khshful Mahjoob",* literally meaning "Unveiling the veiled!" From its study as a source of personal biography, some important events of his holy noble life can be extracted for which he has hinted as various places in this book. These suggestive hints indicate that since his early life as a tender aged boy he was fond of acquiring knowledge in the extant branches of knowledge in Philosophy and Theosophy which later came to be known as religious spiritualism or *Tasawuf.* He had an enlightened craze of paying homage to and acquiring knowledge from the well-known scholars and learned persons in his own native land and its vicinity.

Then he crossed over the bounds of his native place and proceeded in travels to Syria, Iraq, Baghdad, ryfadain, Faras (Persia/Kohistan, Azar Baijan,Tabristan,Khuzistan,Khurasan,

Mawara'un Nahr and offered himself as a zealous pupil at the doorsteps of the great and well-known scholars of Islamic learning which inspired and instilled in him

the quest of more and more knowledge in these fields. He spared no pains and endeavours in search of knowledge of Islam as a panacea of human ills and beacon light for the misguided and the deviators in this behalf. He cheerfully bore all the travails and tribulations that hurled themselves in the pathways of his quest, without diminishing in any measure the zeal for the knowledge. He himself writes at one place while describing his journeys in search of knowledge.

"Only in Khurasan I paid my personal respects to no less than three hundred religious scholars and acquired knowledge and enriched myself from the treasures and reservoirs of these knowledges and enlightenments". Of the many teachers from whom he sought knowledge, he respectfully and reverentially makes mention of two teachers, one of them is Shaikh Abul Abbas Ahmad bin Muhammad AI-Ashqani and the name of the other reverend scholar is Shaikh Abul Qasim Ali Gurgani. Professor Nicholson who has been the teacher of Arabic and Persian in the Cambridge University and who has the honour of translating *'Kashful Mahjub'* in English, writes about the avidity and quest

for knowledge by Hazrat Data Gunj Bakhsh in these glittering words.

"He undertook journeys to distant Islamic countries from Syria to Turkistan in search of knowledge. He travelled extensively and searching almost every tract of land from Sind to Caspian Sea" (Reference Introduction, English Translation of Kashful Mahjub).

After the acquisition of Academic knowledge in the fields of his search, he diverted his searching energy in quest of the accomplished spiritual teacher (Murshid-e-Kamil). He undertook long and distant arduous travels in search of a personality who could pacify his zest for Islamic learning in domains of his earnest desire and not mere academic superficial knowledge which is enough for novice in this field. Allah the Almighty mercifully guided him, as a reward for his honest, sincere and painstaking travels and the hazards which are the natural concomitants of such like Missions of approach to the august personality. The august personality of his search became his life long companion guide in the special

field of knowledge which had become the chief de Mission of Data Sahib's life.

When we study the noble immaculate characters of the accomplished mystic teacher-mentors of Islam we discover that in their pursuit of spiritualism or mysticism one factor is seen as a common denominator in them all without exception that are first they devoted their entire attention in receiving and making themselves proficient in the extant academic knowledges related to the understanding and practising Islam so that they may remain well-versed and fully competent to stand any test in the performance and expounding *Shariat* to any brand of people coming to them for guidance and enlightement. After achieving perfection in this field they would enter the more exacting arena of the devotion to the righteous path through the medium of inner or spiritual institution and training under the command of rigorous disciplinarians who subjected their disciples to severe physical and spiritual exercises before the latter were enlisted as eligible candidates for being moulded into spiritual perfectionists as mentor-teachers

themselves for other truth seekers. This in simple words means that without the academic knowledge in different sectors of extants priorities the quest for and perfection in spiritual sector is not possible.

The noble name of the Shaikh-e-Kamil (Perfect Spiritual guide) of Hazrat Data Sahib is *Shaikh Abul Fazl bin Hasan Khattali* who was the Shaikh-e-Kamil of the Junaidiya Chain (Silsila). The *Baiyat* (All~giance or fealty) chain of *Hazrat Data Gunj Bakhsh* proceeds as under.

Hazrat Data Gunj Bakhsh was the murid (spiritual disciple) of Hazrat Shaikh Abul Fazl bin Hasan Khattali the Murid of Shaikh Abul Hasan Husri, the murid of Shaikh Abu Bakr Shibli the murid of Hazrat Junaid Baghdadi, the murid of Shaikh Sari Saqati the murid of Hazrat Maruf Karkhi, the murid of Hazrat Dawood Taa,ee the murid of Hazrat Habib Ajami, the murid of Hazrat Khwaja Hasan Basri who had received spiritual blessing from Hazrat Ali Murtaza who had the unique privilege of being brought up and instructed by Holy Prophet Hazrat

Muhammad Mustafa Salal Laho Alaihe Wa Sallam.

Hazrat Data Gunj Bakhsh had also received spiritual blessings and guidance in addition to Hazrat Shaikh Abul Fazl Khatali from Hazrat Abu Saeed Abul Khair and Hazrat Imam Abul Qasim Qushairi who was the author of Magazine (Ri sal a) Qushairiya. These two spritual personalities stand out prominatly among other spiritual guides from whom Hazrat Data Gunj Bakhsh had blessings in his pursuit of spiritual perfection. About his *Shaikh Hazrat Khattali,* Data Sahib pays glorious tributes at one place in the *'Kashful Mahjub*' as under:

'He is like the embellishment of Autads (who are the rarest persons as members of spiritual functionaries known by this title who are said to the to be just four in the whole world) and leader of the righteous persons as followers of Islam. In the Realm of Tariqat I owe allegiance (Baiyat) to him. In Tasawwufhe (The Shaikh) follows the teachings of Hazrat Junaid, and a reliable and trustworthy murid of Hazrat Shaikh Husri."

Hazrat Data Sahib kept himself in constant service and presence of his *Murshid-e-Kamil* for a number of years at a stretch till the last breath of his shaikh, to this extent of servitude and regard as his beloved that when the appointed moment of the *wisal* (departure from the world) arrived, the sacred head of his *Murshid* was in the lap of Hazrat Data Gunj Bakhsh. That was the affectionate regard of a perfect *Murshid* to his perfect devotee disciple -- a rare tribute indeed?

Fiqahi Sect.

The dictionary meaning of the term Fiqh is the knowledge or understanding the science of Islamic Law and Islamic Jurisprudence. The broad concept of the Fiqh is the code of principles or laws adopted and set down by the Great Four Imams Hazrat Imam Abu Hanifah, Hazrat Imam Shafa' ee, Hazrat Imam Malik and Hazrat Imam Hanbal, forming, their own Fiqh group or sects which came to be known as Sunni or Hanafi, the Shafaee, the Maliki and the Hanbly.

Hazrat Data Gunj Bakhsh was the follower (Muqallid) of Hazrat Imam Abu Hanifah for

whom he had a great regard and reverence in his belief. Wherever the name of Hazrat Imam occurs in the book 'Kashful Mahjub', Data Sahib remembers and mentions him with great respect and devotion. Some time he addresses the Great Imam as 'The Imam of the Imams (Imam-e-Imamaan), 'The Leader of the Sunnis (Muqtadae-Sunniyaan) and some time as the Dignity of the scholars of Fiqh and Urn (Sharaf-e-Fuqaha-o-Ulamma").

His matrimonal life.

It is surprising that there is no mention in any of the biographies including his own about the matrimonial life of *Hazrat Data Gunj Bakhsh* except for a cursory mention in the *Kashful Mahjub* that he had married but a separation took place and there after he did solemnize the second marriage during the rest of his life.

Arrival in Lahore.

After the *wisal* (demise) of his *Murshid-e-Kamil,* Hazrat Data Sahib left his native town Ghazni for good and made his way

through the terrains of hazardous journey towards the Indian subcontinent which was strewn with idols and idol worshippers and a life which was far from cultured and civilised from enlightened conceptual points of view. He was accompanied by his colleagues and co-sharers of his spiritual ideology among whom along with others Shaikh *Ahmad Sarakhsi* and *Shaikh Abu Saeed Hajveri* were prominent. Though these enthusiastic warm-hearted preachers were less in number but this apparent deficiency was made good and even surpassed by the combined spirit of the numerical hordes of marchers, the new entrants in the subcontinent under the leadership of *Hazrat Data Gunj Bukhsh.*

They did not flinch in their energetic effervescent march to their mentally set destination and came down to Lahore, discarding and overcoming the different terrains of their long and tiresome journey and the stiff and at place violent opposition of the opponents and resisters. Their only and the chief Mission was the preaching of Islam and establishing a citadel and sanctuary for the promulgation and consolidation of Islam at this new place

Lahore with hopes of its expansion to other adjoining and distant territories.

When *Hazrat Data Gunj Bakhsh* arrived in Lahore in the company of enthusiastic and energetic followers, it was the reigning period of Sultan Masood Ghaznavi the son of the more famous Sultan Mahmood Ghaznavi who had already earned his name as the 'Idols breaker' (B’ut Shikan) in the history of Islam as well as of India!

The reigning period of Sultan Masood Ghaznavi is from 421 A.H. to 432 A.H., but the exact year of arrival of Data Sahib in Lahore is not known nor could it be ascertained from any biographical and historical sources. If the year of his *wisal* be taken as 465 A.H. then the period of his stay at Lahore exceeds thirty years. During all this long period he was devoted, day and night, in the preaching of Islam among the hard cored idolaters and other irreligious elements of the place.

His sweet and heart capturing mannerisms of preaching won the hearts of his listeners and they felt themselves enthralled and captivated which led to their forsaking idol-worship and willing

acceptance of Islam as the true and dynamic religion of One Sovereign Allah as enunciated and initially preached by the Holy Prophet Hazrat Muhammad Mustafa Sallal Laho Alaihe Wa Sallam in Makkah Mukarramah and later in Madinah Munawwarah and other parts of Arabian Peninsula and beyond.

People in throngs accepted Islam and took oath of fealty and allegiance at the hands of Hazrat Data Gunj Bakhsh and their numbers gradually rose to legions. They proved to be the lamp bearers of the Divine religion which enlightened and energised their own followers in turn, thus spreading the area of Islamic influence far and wide in the subcontinent where Islam entrenched itself so firmly and securely in the hearts of new converts so that even after a lapse of more than nine hundred years there is no visible sign of the relapse and decline of Islamic spirit among its followers whatever else may have happened to other sectors of life. In spite of all trials and travails besetting in the path of Islam followers, when the time and call come their way for the survival and safeguard of pristine- Islamic teachings,

not even a neutral observer finds no let and decline in the spirit of upholding the Islamic banners aloft discarding and trampelling all hurdles and obstacles, thus ensuring that the *Norani* (Divine Lit) visage of Islam remains untarnished and unsmeared in the least! The Darvaishes which the mystics may reverently be addressed as such, are intoxicated with the remembrance and devotion to Almighty Allah and His Holy Prophet Sallal Laho Alaihe Wa sallam, and ever vigilant watchfulness for the safety and glory of Islam as the sure remedy of human ills, thus become the true vicegerent of Allah on earth. And Allah in return and as a reward for their carrying out His Command with utmost submission and humility in His Presence fills every fibre of their physical and spiritual frame with His Own Nur and Light in such an visible and exhibitional Manifestation that anyone who comes in contact with their Divine glorified persons becomes so much charmed and enthralled at the very first glance at their holy visages that he would willingly submit to whatever he is asked to execute as an inspired obligation. Thus a formidable contingent is formed which is ever

prepared to sacrifice their all for the cause and sustenance of Divine Mission of peace and security on Earth which is Islam in its real significance.

This is the unboasted and untrumpeted achievement at the holy blissful hands of those servants of Allah who are sometimes sarcastically called as slumberous mendicants on account of their hours long engrossment in their meditations and Muraqibas, or as spineless crusaders to fight against social and moral evils without any visible weaponry in their hands, and yet when in spite of all these tauntings of being resourless, the Revolution in the hearts and minds does take place entirely through the Divinely inspired glances by these spiritualists and Diviners, the joker and ridiculers stand aghast speechless and bewildered at the unbelievable phenomena before their own eyes. This is indeed the critical moment when the genuine truth seekers and the ridiculers part with one another as belonging to the distinct forces of Good (Khair) and those soulless creatures joining hands with the forces of evil (Sharr) as if in execution of Divine Plan of creation! The courageous conquerors of

the Ghazni Dynasty conquered the lands of the aliens bringing their vast countries and the inhabitants making them servants and subjects geologically and outwardly, demolished strong concrete fortresses and planted their royal flags over the palaces of their enemies and forcibly got their names and their achievements recorded in the history of the regions, but as against these kings and the army commanders and in juxtaposition to horrible tales of their forcible subjugation of the people, a Darvaish rising from the tracts of Ghazni almost resourceless worldlywise without any pomp and show of valour and awe of physical conquest, in the company of zealous devotees marched from place to place conquering the hearts and subjugating the souls of the people who came within his sight and transformed the life patterns of these people as if giving them a new birth and new life which would stand them in good stead in the new existence of the Hereafter.

Death.

There are more than one versions as regards the demise of *Hazrat Data Gunj*

Bakhsh. Professor Nicholson has written that the intermediary year between 456 AH to 465 AH is the year of his wisal (death). But the Epitaph which was set up earlier (perhaps removed afterwards) over the grave of Hazrat Data Sahib by Jami Lahori indicated the year of demise as 465 AH derived from the calculation of numerical values of letters of Arabic Alphates comprising the word 'SARDAR' (with letters, Seen, Ray, Dal, Alif and Ray each of which has been given the numbers according to Abjad system which is peculiar to outsiders and strangers to this Mathematic system! Nevertheless this system of calculation is in vogue in the Islamic system of calculation. The numerical break up of the Abjad letters comprising the word 'SARDAR' alongwith the numerical values ofthese letter is as follows:

Letter Seen Ray has value

== Dal== Alif == Ray ==

60 200 4 1 200

SARDAR

465

(Note:- The explanation of the letters and their Numerical values to arrive at the figure 465 is by way of a paranthesis by the translator in English of the Moqaddama (Introduction) to the book in Urdu).

Books of Data Sahib.

Data Sahib was a scholar of a very high calibre, broad minded and deep spirtual insight. He was himself a treasure-personified of books of every conceivable points of view concerning spiritual and mundane aspects of life. His knowledge both in philosophy and logics (*Maqulaa*t) as also in traditions (*Manqullaat)* was uncomparable. He possessed clear unfading mind distinct farsighted vision, unequivocal transparent heart and conscience, unbiased outlook in all matters. He was also a poetic genious but could not or did not leave an imprint as legacy to be sources of guidance and beneficence for person who has a dig in the genre, but persons of dubious inclination beguiled him in the name of borrowing his books, in prose and poetry

and working as pirates published these works in their own names while the Data Sahib simply out of courtesy and avoiding harm to anyone's personal interest, kept an honourable and dignified silence Nonetheless Data Sahib was the author of a number of books on different important subjects, the titles of these books are as under:-

1).Diwan (Collection of poetic verses);

2).Kitabe Fana-o-Baqa

3).Asrarul Ghalq Wal Mamnaat

4).Kitabul Bayan Le Ahli! Eimaan

5).Bahrul Qulub

6).Minhajuddin and

*7).*Sharh-e-Kalam Mansur Al Hallaj

But it is extremely regrettable that none of these highly valuable and precious books is available. Some books were pirated and offenders attributed these books to themselves as authors without the slightest prick of conscience. This has been mentioned by him in his only surviving

matchless grandiose book *'Kashful Mahjub,* with a touch of regret and sorrow. The other books became untraceable and are not available even for a mention or review.

Some facts about *Kashful Mahjub.*

It is an accepted act that the worth and class of any work (book) is judged in relation to the personal qualities of its author. To say anything howsoever grandiloquent it may be about the book, the author of which is the personality of Hazrat Data Gunj Bakhsh, is like placing a candle or lamp before the sun! Words of any class and degree simply fail to examine and assess the greatness and excellence of the distinction of Hazrat Data Gunj Bakhsh. The great scholars and exponents of theology as well as spiritualism have admitted in every age and at every centre of learning, have expressed their opinions and reviews in the most praiseworthy and adorable words and expressions. Some of these reviews or appreciative words recorded in this behalf are reproduced below:

Hazrat Maulana Jami in his universally acclaimed book '*Nafhat'ul'Uns'* pays

tributes to Hazrat Data Gunj Bakhsh in these unforgettable words.

Translation (from Persian):

"He was at once a learned scholar as well as fully conversant with the Truths and Realities associatted with the creation of the universe. He benefited himself with the company and association of numerous great religious and spiritual leaders of his time and received blessings from them. He is the author of "Kashful Mahjub" which is one of rare reliable books on the knowledge of Tasawwuf. In this book he has collected a number of delicate and deep secrets (of the universe etc)."

Mufti Ghulam Sarwar of Lahore who is himself an author of grand calibre. He was considered as a high class research scholar among his compatriots and his personality is a grand source of inspiration and guidance in the realm of Tasawwuf alongwith his estimation of other exponents of this branch of knowledge. This is what he says about this book of Hazrat Data Gunj Bakhsh:

Translation (from Persian):

Hazrat Shaikh Ali Hajveri is the author of many books and among these books the one which is most reputed and well known is *'Kashful Mahjub'*. No one can dare raise an objection or criticize this book in any respect. This is the first ever book on Tasawwuf written in Persian"

The most valued and the appropriate opinion about this book is that which has been given is that of Sultanul Mashaikh Nizamul Haq wal Deen Hazrat Mahboobe Elahi. It is said in Fawaidul Fawad (by Hazrat Nizamuddin Auliya):

"One who has no murshid will get him as a blessing of study of this book"

A great and weighty reason of *'Kashful Mahjoob'* being popular as an eternal guidance in the present materialistic age when practically everyone is involved in mad race of grabbing more and more wealth and material comfort is that this book has inspired and awakened the conscience and spirit of research of truth among a large group of people have engaged themselves in printing and

publishing *'Kashful Mahjub'* in a befitting manner with neat and tidy get up and vieing with' one another in the dissimination of message of spiritual blessing which the book contains. Apart from the Muslims even non-Muslim Orientalists are also busy translating this book in foreign languages. Among the English Orientalists Professor Nicholson who was the teacher of Arabic and Persian in the Cambridge University has translated this book into English and to be true he has accomplished this feat in the excellent manner which this book deserves. Likewise the Soviet Russian Orientalist Professor Zufiskieve in keeping with the high estatimation of this book in his own mind, he undertook the arduous and yet enviable task of correcting and amending the unwarranted intrusion in the original text of this book, he has managed to spent many of his precious years before he succeeded in his painstaking self-imposed obligation, and he himself wrote a research based introduction in Persian which is the original language of *Kashful Mahjub* and published it from Leningrad. Now in the Central Library of Leningrad there is an authentic error free copy of the real

Kashful Mahjub -- an honour which perhaps is not available with Eastern sector of Europe where belief in Religion and one Almighty Allah is a taboo. This is indeed a true acknowledgement of the greatness of the book in this region.

The title of "*Gunj Bakhsh".*

The holy personality of Data Sahib is more renowned and acclaimed than his personal name. His personal name is Shaikh Ali and Kunniyat (family name) is Abul Hasan. But his title of Gunj Bakhsh (The Endower of Treasure) one who bestows or offers his treasures as personal gifts unto whomsoever he pleases, is known and recognised all over the world and hearer's attention is at once drawn to one of the greatest Mystic sages whose holy shrine is the centre of homage payers at Lahore, the historical city of Pakistan. The research scholars have divined to locate the genesis of this title of Data Gunj Bakhsh.

It is said that Hazrat Sultanul Hind Khwaja Moinul Haq wal Deen Ajmeri paid a visit to the mazar of Hazrat Data Sahib and stayed in one Hujra (small secluded

room meant for worship) for forty days to complete his Muraqabah (Meditation). During this period Hazrat Khwaja Ajmeri received magnimous spiritual enlightenments and soul rousing blessings bestowed spiritually by Hazrat Data Sahib to such an enormous measure that only Hazrat Khwaja can describe. It is said that when after the completion of forty days Chillah Hazrat Khwaja Moinuddin intended to leave the Hujra and pay farewell homage the following famous poetic couplet came unto his lips and the Khwaja Sahib in an ecstatic trance recited the said couplet which caught the attention of the bystanders and came upto their tongues and lips and became instant, verbal currency far and wide as if through Divine charm! The literal content of the couplet is reproduced below for memorising in exact words which is sure to be a source of spiritual (as well as mundane) blessing. The couplet is:-

Ganj Bakhsh-e faiz-e aalam, mazhar-e nur-i Khuda
Naqisaan ra pir-e kaamil, kaamilaan ra rahnuma

گنج بخش فیضِ عـــــــالم مظہرِ نـــــــورِ خـــــــدا
ناقصاں را پیرِ کامل، کاملاں را رہنما

Translation:
Ganj Bakhsh is a manifestation of the Light of God for all people
A perfect guide unto the imperfect ones and a guide unto the perfect ones

An attempted translation of this inspiring couplet maybe presented thus:

'The Bestower of the treasure of the universal blessing, the Manifestation of Divine Light.

The Perfect spiritual inspirer to the raw (and uninitiated) and a guide for those on path of Perfection.

The words so rehearsed by the *Great Khwaja Ajmer*i soon became spiritual slogan for all those who are ever ready to remember and pay humage to *Hazrat Data Gunj Bakhsh.* After the *Khwaja Moinuddin Ajmeri,* the holy shrine of Data Sahib became the centre of spiritual. blessing and the visits of other *Murshids* belonging

practically to all sects and creeds of spiritual theology to this holy place has further popularised and sanctified the shrine of *Hazrat Data Gunj Bakhsh*. Now-a-days the shrine of *Hazrat Data Gunj Bakhsh* by its spiritual mystic magnetic force attracts unending crowds of pilgrims and devotees who are seen at almost all the odd-even hours making their way to the Mazar Shareef begging and entreating his favour for presenting and solving their problems in the presence of Almighty Allah and this faith in his spiritual powers has never been in question. Yet it is an irony of situation that in the midst of these throbbing bands of believers of mystic blessings an antagonistic group of decriers of the great mystics as alsq of the creed of mysticism has cooped up which spares no time and energy of denouncing this creed of mystic as anti-Islamic touching the frings of Kufr and faithlessness. But the Truth never succumbs and surrends and establishes its entity. This is the reward of remembering Almighty Allah and offering thanks giving to Him Who in turn does not overlook the sincere help seekers in hours of their agony and miseries.

Hazrat Data Gunj Bakhsh has shown us the way of access to Almighty's favour and it is to keep the Remembrance of and thanksgiving ever pulsating and throbbing in our hearts and mind. And this is the surest way of being blessed with the Favours and Munificence of Almighty Allah and this is also the Divine way of remembering and benefiting the truly Humble servants of Allah who Himself abides by His own Assurance that He never causes breach of His Promise.

In conclusion it is only befitting and appropriate that some heartfelt tributes maybe offered in the presence and in honour of *Hazrat Data Gunj Bakhsh.*

Syed of Hajver is the Master of the Ummats

His Tomb (Mazar) is most sacred you the Saint of Sanajr His Tomb (Mazar) is like the *Ka'bah* for the Saint of San jar. He broke down the obstacles of Mountains

In the land India he sowed the seed of Prostration

The Grandeur of Age of Farooq is reflected m his resplendant visage

The guardian of the honour of the Holy Qur'an

The house of the Falsehood gets destroyed through the Force of his sight

The clay of Punjab got its reviving ,new birth with the blow of his breath

Our Mom got brightened through him as sun

He is himself the Lover, The messenger and carrier of message of love

From his forehead the secrets of the Truth become evident

☼ *M I R A CLE*.

According to some historians one of the first persons to become Muslim at the hand of *Hazrat Data Gang Bakhsh* was Rai Raju. He was Naib Hakim of Lahore at that time. On his conversion to Islam *Hazrat Data Gang Bakhsh* named him Shaikh Hindi. There is likelihood that under his influence many other people also converted to Islam.

When *Hazrat Data Ganj Bakhsh*, R.A came to Lahore, he built a Khanqahâ and a Mosque, known as â Khishti Masjidâ, outside the city on a mound to the west of Bhati Gate near the bank of river Ravi.

It is said that when the mosque was originally being built by him some of the locals pointed out that the Qibla of the mosque is not in the right direction and appears towards southern. On complaint, he asked the people to say prayer and during the prayer he showed them the Holy Kaaba, consequently its direction was right.It was the first miracle of the saint. This mosque became a model to look at for the fixing of Qibla of all the mosques in the following centuries. The historical records tell us that after the death of *Hazrat Data Gang Bakhsh*, R.A, because of the reverence and respect of the Muslims for the great Saint, the mosque has been the subject of renovation, addition and beautification for several times by different devotees.

The great Mughal Emperor Akbar built the northern and southern massive gates and floor leading to the cenotaph. Later, in

the third year of the reign of Emperor Mahyiudin Muhammad Aurangzeb Alamgir (1658-1707 A.D) an excessive flood in the River Ravi ruined the original mosque. So, keeping in view the need of mosque, within few days a new beautiful building of the mosque was built on the same foundation. The emperor also built an embankment that not only had been a major reason in saving Mosque ever after but also caused the river to change away its course further north.

Maharaja Rangit Singh (Nov.1780- June 1839) himself also had great respect for the Holy saint. He came to hold the shrine in great reverence and made many offerings. He contributed Rs. 10,000 on the occasion of each Urs of the Hazrat Data Gang Bakhsh and he also repaired the mosque periodically. After him Maharani Chand Chour (Wife of Kharak Singh and mother of Naunehal Singh) repaired the mosque and also built a beautiful vaulted chamber over the cenotaph where the Holy Quran was recited day and night.

The already existing mosque was a flat top building having minarets but without

any dome. In 1860 AD, Gulzar Shah, a Kashamirian, rebuilt the mosque on the same pattern. It was for the first time that he also built a huge dome in its center with two other small domes on its right and left. There were also low height minarets at the corners. In1879A.D the mosque was again repaired by Jhando chob Farosh. Some people say that there was no dome over the mausoleum of Hazrat Data Gang Bakhsh, in 1868 A.D Haji Muhammad Noor built a dome over the mausoleum.

The recorded events revealed that, in 1921 A.D under the supervision of Ghulam Rasol Khatwala, a major operation was exercised here when in place of the earliest modest mosque a pretentious building was constructed here but it was damaged in late 1960 A.D. during an earthquake. The Punjab Auqaf Deparment took the charge of the shrine and the mosque in 11 January 1960 A.D. As there was rapidly increase in number of visitors so the government decided to embark upon an ambitious two phases expansion plan of the Mosque. In 1978 A. D, the phase one (western side of the shrine) was completed under the supervision of General Zia-ul-

haq. The mosque was shifted from its original place further towards west. The second phase (eastern side of the shrine) was begun in 1997A.D under the direction of former Prime Minister Mian Muhammad Nawaz Sharif that has completed now. It is divided into four parts on *Mughal Chahar Bagh* pattern.

On completion, the project would have a double storey complex consisting of a basement for parking vehicles, a Sama Hall, Ablution site, Toilets, Administrative block, Atiqaaf rooms, Langer Khana (public kitchen), Library, Madressa (school), Industrial School, Quran Mahal and A/C plants. The upper storey consists of a square prayer chamber, the mausoleum, the Chillaghah of *Hazrat Khawaja Muinudin Chishti* (R.A) and a wide courtyard.The facade of the prayer chamber is a magnificent arched structure raised in blue tiles with two high cone style minarets that are gold plated. On the south, in front of the mausoleum, there are two doors. The Shah of Iran donated one of these doors that has beautiful Iranian inlaid work on gold. All the arches, the window frames and pillars in the mosque

and mausoleum are in carved marble. The entire floor is also in marble. The mosque is spread over a total area of 3,68,150 sq. ft. and it is the third largest mosque in Pakistan. It can accommodate up to 52,600 people.

Hazrat Data Ganj Bakhsh is the most luminous figure of our history. While Muslim warriors conquered these parts of the sub-continent by force, the Muslim Saints identified themselves with the people, and interpreted Islam to them as a rational approach to better life in this world and hereafter. The people were not converted to Islam under any pressure of the armed forces; they accepted Islam voluntarily because of the appeal of the message of Islam as conveyed and preached by Muslim missionaries.
By common consent Hazrat Data Ganj Bakhsh is a great Saint of the sub-continent. Hazrat Data Ganj Bakhsh was born in Ghazni, a small place in Afghanistan. Located at a higher altitude it is a cool place in summer. The winter is windy and cold. When Ghaznavids were in power, this town was known for its grandeur as it happened to be the capital of their empire. It is said, it is contemporary to Harrappan and Indus valley civilization. It was the centre of trade with

“Khurasan” and Sindh. It was a medieval walled city with expensions of areas called “Mohallahs” developed outside the walled city. Two of these Mohallahs were known as “*Hujwer*” and *“Jalab”. Hazrat Data Ganj Bakhsh’s*, family lived in the locality of Hujwer. In his book Kashful Mahjub he cateforically prayed for Ghazno “becoming the abode of Saints and venerable men”. Many books mention 400 A.H. or 1000 A.D. as date of birth but some writers by analysing the contemporary historical events argue it to be 1002 AD. Hazrat Data Ganj Bakhsh was a Hasani Syed i.e. a descendent of Hazrat Ali. Generally recorded is Ali Hujweri son of Muhmmad Usman son of Abul Hasan ali, who was son of Abdur Rehman son of Shah Shuja son of Abul Hassan Ali son of Asghar son of Daud son of Imam Hasan who was son of Hazrat Ali. Those of ‘Alids’ who survived at Karbala sought refuge in distant lands. (There is a narration that some survivors of the tragedy came to Lahore and among them Bibi Rukayya, the chaste lady, whose tomb is revered as Bibi Pak Daman). Some question this, but dispersal after tragedy of Karbala is confirmed. Among them were the forefathers of Hazrat Data Ganj Bakhsh, apparently an affluent family, with a religious devotion, piety and learning. Being in Iran, the family of Data Ganj Bakhsh was largely Iranised. They had married Iranian Woman. In the deviation of writing the book *Kashful Mahjub* in persian,

instead of Arabic, is evidence that the spoken language of the family was persian. May be his mother was also an Iranian.
The original name of Hazrat Data Ganj Bakhsh was Abul Hasan Ali when he came to be known as Saint, he was surnamed 'Data Ganj Bakhsh' because of his generosity. In *Kashful Mahjub,* Hazrat Data Ganj Bakhsh has referred to himself as Ali Bin Usman-bin-Ali-al-Jallaby-al- Ghazanvi-al-Hujweri. He was named after his grandfather. *Hazrat Khawaja Gharib Nawaz, Muinudin Chisti,* the celebrated Saint of Ajmer, meditated at the tomb of Hazrat Ganj Bakhsh. After a period of forty days, he was, it is said, greatly affected by the graces showered upon him at this holy place and it was here that he got the spiritual illumination. At that moment standing at the foot of the tomb, out of respect for the great saint said: "Ganj Bakhsh-e-faiz-e-alam, Mazhar-e-noor-e-Khuda, Naqisan-ra pir-e-Kamil, Kamilan ra Rahnuma".

It is generally thought that from that date the Saint came to be called Ganj Bakhsh. The couplet is inscribed over the marble arch on the entry gate of the tomb. Some, however, feel that the Saint was so known even during his lifetime. *Hazrat Data Ganj Bakhsh* had great and brilliant knowledge of Quran, tradition, history, jurisprudence and logic etc. that is testified by the

treasure trove in the classic '*Kashful Mahjub'.* The supreme mission of the Saint was to make the people understand true Islam. He had great skill in discourses, debates and profoundness of thought. Hazrat Data Ganj Bakhsh*,* as referred to in *Kashful Mahjub* has written seven other books. Hazrat Data Ganj Bakhsh was himself a poet. He has quoted numerous verses in Kashful Mahjub and this shows his developed taste for poetry. The Saint, it is appears from his writings, travelled extensively. The places visited include Amul in Tabaristan, Farghana, Azerbayjan, Tabrez, Baghdad, Balkh, Merv, Baward in Turkman, Damascus, Samarkand, Eygpt, Heart, Nishapur, Hijaz, Isphahan, Khurasan and Kirman etc., etc.

Hazrat Data Ganj Bakhsh was a scholar Saint. His classic work Kashful Mahjub is scholary exposition of various subjects. A deep and thorough study leads one to discover the genius of spiritualism in the form of sayings of Hazrat Data Ganj Bakhsh. Prof. Masud in his book on Data Ganj Bakhsh has copied and calculated 536 such 'Aqwal', to quote one:

According to '*Fuwaid –ud-Fuwad'* by *Hazrat Nizamuddin Aulia* Delhi when Hazrat Al-Khattali asked Hazrat Data Ganj Bakhsh to proceed to Lahore, he expressed surprise at the order,for, Shaikh Zanjani was already there. But he was asked to follow the orders without questioning.

When Hazrat Data Ganj Bakhsh reached Lahore, the first thing he noticed was that funeral of Hazrat Shaikh Zanjani was being taken out and Hazrat Data Ganj Bakhsh led the funeral prayer. It thus dawned on him why his Shaikh had asked him to proceed to Lahore. Shaikh Al-Khattali who was the *Qutab* of the age was a man of great spiritual vision. He must have visualised that the Seljuks were likely to rise. Islam had recently entered Punjab and there was great scope of work. There is controversy among the writers about the date of arrival but it is around 1034 or 1035 AD. Two Sufi Scholars preceded Data Sahib in case of Lahore. These are Shah Hussain Zanjani and Shah Ismail. Shah Hussain Zanjani died in 1034 and his tomb is in Chah Miran. Shah Ismail died around 1048 and his tomb is on the Hall Road.

According to Syed Muhammad Latif and Tahqiqat-e-Chishti one of the first persons to become Muslim at the hands of Hazrat Data Ganj Bakhsh was Rai Raju, who was the Naib Hakim (ruler) of Lahore. On conversion to Islam, he was named Shaikh Hindi by Hazrat Data Ganj Bakhsh. There is likelihood that under the influence of Rai Raju many others vonverted to Islam. There were large conversions in the area of Bhati Gate which had been named as Hujweri Gate. On complaint, the ruler, Sultan Masud referred the leader Jai Singh and other Hindus to Data Sahib where they all embraced Islam on forceful

eloquent and convincing arguments of Data Sahib. Data Sahib also decided that the name of the Gate might neither be Hujweri Gate nor Jai Singh and instead be called Bhati Gate as before.

Hazrat Data Ganj Bakhsh acquired great fame and came to be recognized as the Qutab-ul-Aqtab. He had during this period many disciples who came to him for religious instructions. He had 'Khanqah' and a a Mosque in his lifetime. This Mosque was re-built in 1279. It was damaged later, around late 1960s during an earthquake. It is said that when originally being built some of the locals pointed out that the *'Qibla'* of the Mosque was not exactly in the western direction and appeared towards north. On learning the objection the Holy Saint himself one day led the prayer and after that asked the people who had objected to see if the '"*Qibla*"' was wrongly placed. When they saw they found it directly in line with the Holy Kaaba. It was the 1st 'Karamat' of the saint. As already mentioned the most important of Hazrat Data Ganj Bakhsh was *Kashful Mahjub.* The book took quite some time to finish and he summed up his spiritual experiences in the same. This was also the first work on Sufism written in Persain. *Hazrat Data Ganj Bakhsh* was also a scholar of Arabic but to communicate easily with his readers, he wrote it in Persian. This book was translate into English by Prof. R. A. Nicholson. He was Professor of Arabic and sometimes lecturer in Persian at the

University of Cambridge. The 1st English edition appeared in 1911, second in the year 1936 and yet another in 1959. In the introduction *Hazrat Data Ganj Bakhsh* noted that the book was written in answer to some issue raised by Hazrat Abu Saeed Hujweri in regard to Sufism. The book seeks to explain divine mysteries, way of truth and stages of Sufism which one covers in his communication and effort to reach the Creator.

The Khanqah (shrine) came into existence, when infact *Hazrat Data Sahib* came to stay in Lahore. It was on a mound west of Bhati Gate. A mosque had also been raised by the Saint alongwith Khanqah known as “Khishti Masjid”. The Mausoleum of the Holy Saint, according to Tehqiqat-e-Chishti was constructed by Sultan Ibrahim a successor of Masud Ghazanvi, the son of Mahmood Ghazanvi, in whose time the Holy Saint came to Lahore. According to Syed Muhammad Latif’s History of Lahore “Having lived for thirty four years in Lahore, during which time he conferred great benefits on the prople by his learning and piety, he died in 465 A.H. (1072 AD) and was buried close to a mosque which he had himself suilt. The Mausoleum was constructed by Sultan Ibrahim. *Maulana Jami,* in his book ‘*Nafaht-ul-Ans’* and Dara Shikoh his ‘*Safina-tul-Aulia’*, speak in high terms of accomplishments of *Data Ganj Bakhsh* as a religious preceptor and from the times of

Ghazanvids being upto the present day his memory has been held in the greatest veneration by all classes of prople. He was a great author of his time. A fair is held at the tomb each Friday, which is largely attended by Muslims and Hindus. These days while generally there is always an atmosphere of fair on all the week days, on Thursday there is much more number of the faithfuls. This scribe saw people from all communities at the tomb including Sikhs, Christians and Parsis. While the donations and nazranas normally come to lakhs even in the surrounding bazaars there is always a hawker like loud invitation “Is there anyone in need of food”? One of the Mausoleum arches contains the word 465 A.H. The mausoleum of the saint is in a square shape encircled by seven arches on each side with an outer Verandah and an inner circle of same number of arches i.e. 28x7 on each side. The grave in the tomb itself is on a raised platform. One has to climb 3 steps to enter. The tomb has a gate and three openable windows. All the arches, pillars, window frames are in carved marble. The entire floor is also in marble. The entrances on the eastern side were re-built by Auqaf Department with two big entrance doors, one for ladies and the other for gents.

On the south there are again two main doors where people leave the footwear. The Shah of Iran donated one of these doors which was Iranian

“Gold in-lay”. The original mosque which was built by Hazrat Data Sahib was re-built by Sultan Ibrahim, repaired and was finally demolished in nineteen hundred sisties.

According to Syed Latif, the floor of the entrance to the Mausoleum and the door frames as well as platforms on the right and left was built bythe Mughal Emperors. Ranjit Singh himself later came to hold the shrine in great reverenc and made mayn offerings. He contributed Rs. 1000 on the occasion of each Urs of the Holy Saint. Maharani Chand Kaur wife of Maharaja Kharak Singh built a vaulted chamber in the Mausoleum whree Holy Quran is recited day and night. Other contructions on the perphery of the shrine appear to have b een raided by devotees of the Saint. There other royal gifts given to the Shrine from time to time were wells and villages in the vicinity of the Khanqah (shrine) which were made. It also appears from *Tahqiqat-e-Chishtai* that a well called Muhammad Khan Tangsalwala, which was then near the Medical College was given as Nazr to the Khanqah by Ranjit Singh, who had also given as ‘Nazr’ two or four other wells. These were during the construction of the cantonment of Anarkali taken over by the British, but in lieu thereof the British gave five times the area of land taken over on the other side of the River Ravi. Originally this land was also Muafi but later on the British withdrew

the exemption due to the non-cooperation of the Zamindars. The proper mausoleum is a fine specimen of marble workmanship. As already mentioned, the ‘Khishti’ Mosque or the Mosque in brick came down during late sixties due to an earthquake. The Mosque has now been shifted from its original place towards further west. A magnificent arched, concrete structure in Turkish architectural style has been raised im blue tiles with two high cone style minarets which are gold plated. The mosque has a vast area underground where “Langar cooking” goes on. The offices of the management of the Auqaf and some parking areas are also there. A couple of years back under directions of the Government to extend the premises and provide more space to the faithful and visitors, the Government has acquired the entire area east of Darbar. Which included private quarters and the area under occupation of Islamia High School, Bhati Gate. Now the main entrances to the Darber will infact start from the Circular Road. A vast underground area has been provided. The construction work remained suspended till recently and under directions of the Prime Minister nawaz Sharif now the work has again been resumed. All the arches on the 1st floor in the eastern black with underground construction complete, which extends over a vast area, are exactly of the same style as those of marble on the mausoleum. With the accomplishment of this

project a lot of apace would become available for visitors. The mosque also having taken a bit of the shrine sufficien space for prayers and those in waiting has become available. The earlier construction of boundary, big gates of Langar Khana (public kitchen), and ablution place have been demolished.

The Saint is highly popular with people and whenever one visits, one finds a large number of people praying, reciting Quran and invoking blessings of the great Saint. According to Syed Latif, Dara Shikoh has written in his book that any person who visits the Mausoleum every Thursday, for forty days consecutively, his wishes are fulfilled. The death anniversary of *Hazrat Data Ganj Bakhsh* is celebrated on 18th of Safar each year. On Muharram the Mausoleum is given 'Ghusal". The Mausoleum, to conclude is the spiritual centre of Lahore and it is difficult to visualize Lahore without Data Sahib. So Lahore is also called 'Data Ki Nagri'. In the absence of much material on biography of *Hazrat Data Ganj Bakhsh,* his classic *Kashful Mahjub* projects a living message of the Saint as a man of highly eminent stature in the domain of spiritualism. He was a Sufi, a Saint, a Scholar, a Poet, a Philosopher, a Teacher, a Muslim Missionary and an embodiment of the best in Islam.

According to a narration he had a luminous

personality, tall in stature, neither thin nor fat, with and ruddy complexion. He had dense beard, penetrating eyes a harmonious and magnetic personality, verily a prince among men. Hazrat Data Ganj Bakhsh held that culture really meant the collection of virtuous qualities. He defined culture as “Dwelling with praiseworthy qualities”. A man was cultured if he acted with propriety towards God in public and private. Hazrat Data Ganj Bakhsh held that culture was not the prerogative of any particular race, and if a person acted with propriety he was cultured when though a non-Arab, and conversely an Arab if he acted improperly was uncultured. In the matter of culture, mere intelligence did not go very far, it had to be backed up with knowledge. He held that those who have knowledge are in very case more honored than those who have intelligence. For him piety in word and deed was the Sine-qua, non-of culture.

The expansion of Data Darbar Complex undertaken by the Nawaz Sharif Government, on completion the project would have a three story complex consisting of a basement for parking vehicles, a Sama Hall, Musafir Khana, Toilets and Ablution site, a roof garden fountain water ripples and fibre glass domes surrounded by arcade approaching the mausoleum. In addition to the Administrative Black, Langar Khana, (public kitchen) Quran Mahal and stores have been rebuilt

adjacent to the complex.
The complex will provide entry and exit facilities to thousands of devotees from the four gates approaching from Darbar Road, and Zaildar Road in addition to the golden gate and ladies gate in the proximity of the shrine. Devotees and Philanthrophists plan to erect a golden gate at the main entrance of the complex facing Circular Road which has opened up to the East. Thousands of devotees attend the Qawwali during the Urs and for the last many years it was held at the nearby ground of the school.
The addition at the Data Darbar Complex was planned and executed in 1992 at a cost od Rs. Six Crores on the directives of Prime Minister Nawaz Sharif. After excavation of grounds and construction of parts of basement, unfortunately the scheme was abandoned by the Peoples Party Government in 1994. The Peoples Party authorities wanted to include a shopping plaza in the complex in place of a Sama Hall. The idea was, however, resisted by the Data Darbar Committee. After a period of two years, the work was resumed to the original design in 1997 under orders of Prime Minister Nawaz Sharif who gave the target period of one year. The total cost, however, will come to Rs. 25 crores since the preliminary construction in 1992. The project is being executed by Lahore Development Authority. Mr. Ishaq Dar, a Federal Minister has been appointed

Chairman of Darbar Committee, and is looking after the construction work under strict orders of the Prime Minister. The Prime minister is being kept informed about the progress. During the last 50 years, this expansion will be the major addition which will cater to the requirements of devotees for another 50 years or so.

Hazrat Data Gunj Baksh Ali Hajveri R.A, was born in 400 A.H. in Ghazni (Afghanistan). He belonged to a Syed family (descendant of the Holy Prophet). He completed his earlier education in Ghazni by memorizing the Holy Quran. Then he studied Arabic, Farsi, Hadith, Fiqh, Philosophy etc. At that time Ghazni was the center of education in Central Asia, and it was the realm of the famous Afghan ruler Sultan Mahmood Ghaznavi.

After completing the wordly education, he searched for the spiritual education. He travelled to many places for this purpose, and finally became spiritual disciple of Hazrat Abul Fazal Mohammad bin Khatli, in Junaidiya Sufi Order, who lived in Syria.
In Syria, Hazrat Ali Hajveri started his spiritual education under the guidance of Hazrat Abul Fazal, he slept less, ate less, performed tough contemplations & meditation. Then he travelled to many countries & places like Iran, Iraq, Syria, Turkey, Arabia, Azerbaijan etc. There he met many Sufi saints & dervishes.

Once he entangled in a spiritual mystery, and wasn’t able to solve it, so then he went to the tomb of Hazrat Bayazid Bistami, where he meditated for many days, even he finally solved that spiritual mystery. On another occasion he entangled, and also went to the tomb of Hazrat Bayazid Bistami, but this time he found no clue. So then he left for Khurasan (A Province in Iran), he stayed in a village, where he found a group of Sufi dervishes. Because Hazrat Ali Hajveri always wore simple & normal dress, so those Sufis said to eachother that this person (Ali Hajveri) doesn’t belong their group, (As they all were wearing specific dress of dervishes). Hazrat Ali Hajveri stayed with them, they ate delicious foods, and gave him a dry bread to eat. They also mocked on Hazrat Ali Hajveri, threw on him the crusts of fruits. Hazrat Ali Hazjveri addressed God: “*O God! if these people*

wouldn't be wearing the clothes of your friends (dervishes), then I wouldn't tolerate their insulting behavior."

During the journey of Syria, he visited the tomb of the great Companion of the Holy Prophet, Hazrat Bilal. There he slept for a while, and found himself in Makka, where he saw the Holy Prophet with an old man, he didn't recognize him & thought who he could be? Then Hazrat Ali Hajveri fell on the feet of the Holy Prophet & kissed them. The Holy Prophet knew what Hazrat Ali Hajveri had in his mind, so he told Ali Hajveri: "This old man is Abu Hanifa, your Imam."

Later his spiritual teacher Hazrat Abul Fazal ordered him to go to Lahore to preach the spiritual teachings of Islam. He said: "Hazrat Shah Hussain Zanjani is already there for this purpose, so then why should I go to there? Hazrat Abul Fazal said: "It's none of your business, just go to Lahore." So he left Syria & came to Ghazni. From Ghazni he went to Peshawar & then to Lahore, in 1041 A.D (431 A.H). When he reached to Lahore, he saw that people are taking a coffin towards the graveyard for burial. He asked who is he? People replied that it is the dead body of Hazrat Shah Hussain Zanjani. After hearing that, he understood why his teacher Hazrat Abul Fazal sent him to Lahore. After reaching to Lahore, he started to preach Islam & built a mosque there.

At that time Lahore was included in the Ghazni Kingdom, whose ruler was Sultan Mahmood Ghaznavi. And the governer of Lahore was Ra'e Raju, who was a Hindu & had many great mystical abilities. People of Lahore were used to supply milk to Ra'e Raju in big quantity, as a capitation. Once an old woman was on her way to pass before Hazrat Data Gunj Baksh Ali Hajveri R.A, holding a water-pot poured with milk. Hazrat Data Gunj Baksh Ali Hajveri R.A asked her to give him some milk from that. The woman refused and said that she has to give it to Ra'e Raju. Hazrat Data Gunj Baksh Ali Hajveri R.A said: *"Give some milk to me, by the grace of God, your cow will produce much more milk than usual".* The woman gave him the pot, Hazrat Ali Hajveri drank some milk, and then threw the remaining into the river. The old woman when went to her home, she was surprised to see the breasts of her cow who were full of milk. She poured all of her pots from milk, but still the cow's breasts were full. Soon this news spread all around the Lahore, and people started to visit Hazrat Ali Hajveri, and all people brought milk for him, and he also drank some milk from their pots and then threw the remaining into the river, and all of their cows started to produce more milk. So they stopped to supply milk to Ra'e Raju.

Later Ra'e Raju sent one of his disciples to Hazrat Data Gunj Baksh Ali Hajveri R.A, as his disciples also had mystical abilities. That disciple

didn’t come back, so Ra’e Raju sent another disciple, who also didn’t come back. In that way, he sent all of his disciples, but no one came back at all. Finally he himself went to Hazrat Ali Hajveri, in anger. Ra’e Raju challenged Hazrat Ali Hajveri to show him any miracle. Hazrat Ali Hajveri replied: “I’m not a juggler.” But Ra’e Raju tried to impress him with his miracles, and started flying in the air, Hazrat Ali Hajveri ordered his shoes to bring him down. So the shoes of Hazrat Ali Hajveri went to the flying Ra’e Raju & started to strike on his head & brought him down. Ra’e Raju was inspired & embraced Islam on his hands. After accepting Islam he changed his name as Shaikh Ahmed Hindi.

When Hazrat Ali Hajveri built a mosque in Lahore, that mosque’s front was towards south, and differed from all other mosques of Lahore. So there became a doubt that this mosque’s fron’t isn’t towards Ka’ba. The Scholars of Lahore objected over that mosque, but Hazrat Ali Hajveri didn’t reply them. When the mosque was built completely, he invited all scholars of Lahore & said to them: “You objected over this mosque’s Ka’ba direction, now look by yourself in which direction Ka’ba actually is!” When they looked at the front, they saw Ka’ba, as they are sitting before Ka’ba in Makka. All scholars felt ashamed after watching that, and apologized.

Hazrat Data Gunj Baksh Ali Hajveri R.A also built a room adjacent to that mosque, and used that room as Khanqa (Spiritual School). Many unbelievers acceptedIslam on his hands, many people touched the higher stages of spirituality under his guidance. He married twice, but both of his wives died soon after marriage. He had a son, named “Hasan”.

He lived in Lahore for 21 years, and then went to Syria to meet his spiritual teacher Hazrat Abul Fazal. And after the death of Hazrat Abul Fazal in 453 A.H, he again came to Lahore.

Hazrat Data Gunj Baksh Ali Hajveri R.A wrote many books. He died at the age of 65 in 465 A.H., in Lahore.

When Khwaja Moinuddin Chishti came to Lahore in 561 A.H (1165 AD), he stayed at the tomb of Hazrat Ali Hajveri for two weeks, where he medidated. And when he finished his meditation, he said a couplet in Farsi:

Ganj Bukhsh Faiz-e-Alam; Mazhar-e-Noor-e-Khuda Naqisa-ra Pir-e-Kamil; Kamila-ra Rahnuma

Meaning:
Ganj Buskh (Bestower of Spiritual Treasures) is a grace to the orld; a manifester of God’s light. A perfect spiritual teacher for the beginners; a guide for perfected.

Any one writing on Hazrat Ali bin Usman Al-Hujwiri, in spite of his popularity amongst all classes of people and the deep veneration in which he has been held for nearly 900 years, is faced with considerable difficulty. There is no authentic biography of the saint, no record of his table-talks (malfuz) by his immediate disciples and companions, no detailed account of his life and

teachings in earlier tazkiras or biographical dictionaries of saints of any importance except the Nafahat-ul-uns of Abdur Rahman Jami. References are to be found in later hagiological works but the information is scrappy and mere repetition of the Nafahat. Only Dara Shukoh, in his Safina-tul-Aulia, gives us a brief but informative account of the great saint and speaks of his numerous karamat, which he does not mention, except the one relating to the direction of the mosque built by Ali Al-Hujwiri. This paucity of material relating to the life of Hazrat Data Ganj Bakhsh, as he came to be popularly known, may have been due to the fact that Lahore had to pass through a series of political revolutions and military depredation during which most of the written records of all sorts must have perished.

Secondly, the Chishti, Suharwardi, Naqshbandi and Qadiri silsilas became the most popular silsilas in the subcontinent and the Junaidi silsila, to which Ali Al-Hujwiri was affiliated, does not appear to have had an effective organisation in this country. The absence of biographical accounts has in a way been a blessing in disguise as no miracles, no legends, no fiction has gathered round his name to obscure his personality. His monumental work on Sufism, the universally esteemed Kashf-ul-Mahjub and his Kashf-ul-Asrar, probably an apocryphal work, are the only

authentic sources of information for his life and thought.

Abul Hasan Ali bin Usman Al-Hujwiri Al-Jullabi Al-Ghazanwi was born probably in Ghazni (Hujwir) where his family had settled and the members of which were held in high esteem for piety and learning. He was known as Ali Al-Hujwiri Al-Jullabi, Al-Ghazanwi because he lived for a long time in Hujwir and Jullab, the two suburbs (Mazafat) or quarters (Mohallas) of the city of Ghazni. Little is known of his early life or his education. Amongst his teachers, he mentions Abul Abbas bin Muhammad Al-Shaqani.

"I was very intimate with him" writes he "and he had a sincere affection for me. He was my teacher in some sciences. During my whole life I have never seen anyone of my sect, who held the religious law in greater veneration than he." He also mentions Shaikh Abu Jaafar Muhammad as-Sayadalani with whom he used to read out the works of Hasan bin Mansur al-Hallaj, and another scholar-saint was "Abdul Qasim Abul Karim bin Hawazin al-Qushairi (d. 438-39 A. H.) whom he knew well and who, according to him, was the wonder of the age by virtue of his spiritual life and other manifold virtues. He visited and "had much spiritual conversation with Abul Qasim bin Ali bin Abdullah al-Gurgani who was unique and

incomparable in his own time." Besides the above, he mentions Abul Abbas Ahmad bin Qassab, Abu Abdullah Muhammad bin Ali Al-Daghistani, Abu Said Fazl-Ullah bin Muhammad and Abu Ahmad Al-Muzaffar bin Hamdani.

Abul Fazl Muhammad bin Al-Hasan Al-Khuttali was his spiritual teacher. He was well-versed in tafsir and riwayat. He was a follower in Sufism of Junaid. "I never saw," says Al-Hujwiri, any one "who inspired me with greater awe than he did." He died at Bayt-al-Jin in Syria. Ali Al-Hujwiri was with him at his death-bed with the dying saint’s head resting on his bosom. His spiritual guide said to him, "O my son, I will tell thee one article of belief which if thou holdest it firmly will deliver thee from all troubles. Whatever good or evil God creates, do not in any place or circumstance quarrel with His action or be grieved in thy heart."

After having completed his studies, he travelled widely as was customary with early Sufi Shaikhs, in Syria, Iraq, Iran, Azerbaijan, Tabaristan, Khuzistan, Kirman and Transoxiana and met several prominent Sufis of the time. In Khurasan alone he is reported to have met 300 Sufis. He relates an interesting encounter with a group of sufis while on his way to Khurasan.

"Once I, Ali b. Uthman al-Jullabi, found myself in a difficulty. After many devotional exercises undertaken in the hope of clearing it away, I repaired-as I had done with success on a former occasion-to the tomb of Abu Yazid, and stayed beside it for a space of three months, performing every day three ablutions and thirty purifications in the hope that my difficulty might be removed. It was not, however, so I departed and journeyed towards Khurasan. One night I arrived at a village in that country where there was a convent (khanqah) inhabited by a number of aspirants to Sufism. I was wearing a dark-blue frock (muraqqa-i-khishan) such as is prescribed by the Sunna: but I had with me nothing of the Sufi's regular equipment (alat-i-ahi-i-rasm) except a staff and a leathern water-bottle (rakwa). I appeared very contemptible in the eyes of these Sufis, who did not know me.

They regarded only my external habit and said to one another, 'This fellow is not one of us'. And so in truth it was: I was not one of them, but I had to pass the night in that place. They lodged me on a roof, while they themselves went up to a roof above mine, and set before me dry bread which had turned green, while I was drawing into my nostrils the savour of the viands with which they regaled themselves. All the time they were addressing derisive remarks to me from the roof.

When they finished the food, they began to pelt me with the skin of the melons which they had eaten, by way of showing how pleased they were with themselves and how lightly they thought of me. I said in my heart: ‘O Lord God, were it not that they are wearing dress of Thy friends, I would not have borne this from them.’ And the more they scoffed at me the more glad became my heart, so that the endurance of this burden was the means of delivering me from that difficulty which I have mentioned, and forthwith I perceived why the Shaykhs have always given fools leave to associate with them and for what reason they submit to their annoyance."

He is reported to have travelled for forty years, during which he used to offer his prayers always in congregation and was always in some town for Friday prayers. Like his spiritual guide he disliked ostentations, and wearing of Sufi symbols which he regarded as marks of hypocrisy.

Once in Iraq where he appears to have settled down for some time, he occupied himself in amassing wealth and giving it away so lavishly and inconsiderately that he ran into debt. Then some one who saw his plight wrote to him as follows: "Beware that you distract your mind from God by satisfying the wishes of those whose minds are engrossed on vanity. If you find anyone whose

mind is nobler than your own, you may firstly distract yourself, since God is sufficient for his servants." This advice he appears to have followed and obtained relief from his predicament.

It is not clear whether he married or not. From his statement in Kashf-ul-Mahjub it appears that he had a very poor opinion about women in general which might have been a result of his own unhappy experience of association with women. The Sufis were divided about their views on celibacy, women being regarded by some Sufis as an entanglement and obstruction in the pursuit of the knowledge of God which required complete absorption in prayer and meditation. The short and unpleasant experience of married life to which Nicholson refers in his Preface to the English translation of *Kashf-ul-Mahjub* is given here. :

"A woman was the cause of the first calamity that overtook Adam in Paradise, and also of the first quarrel that happened in this world, i.e. the quarrel of Abel and Cain. A woman was the cause of punishment inflicted on the two angles (Harut and Marut); and down to the present day all mischiefs, wordly and religious, have been caused by women. After God had preserved me for eleven years from the dangers of matrimony, it was my destiny to fall in love with the description of a woman whom I had never seen, and during a

whole year my passion so absorbed me that my religion was near being ruined, until at last God in His bounty gave protection to my wretched heart and mercifully delivered me. In short, Sufism was founded on celibacy; the introduction of marriage brought about a change." The inference drawn by Nicholson about Ali Hujwiri having married is far fetched and the passage referred to above may be interpreted differently.

Ali Al-Hujwiri came to Lahore under orders from his Pir as successor to Shaikh Husain Zanjani at a time when as a result of the interruption of the Seljuks on one side and the rising tide of Hindu resistance on the other, the Ghaznavid Empire began to dismember rapidly and life in Ghazni itself was disrupted. The saint had to leave Ghazni in difficult circumstances and had to leave his books behind. According to *Fawid-ul-fuad,* Ali Al-Hujwiri reached Lahore at night and in the morning found the people bringing out the bier of Shaikh Husain Zanjani whom he was to replace in Lahore. "Shaikh Husain Zanjani and Shaikh ‘Ali al-Hujwiri were the disciples of the same Pir who was the *Qutb* of the age. Husain Zanjani had been settled in Lahore for some time. Later the Pir directed ‘Ali Al-Hujwiri to go and settle in Lahore. Shaikh Hujwiri pointed out that Shaikh Zanjani was already there. The Pir again asked him to go. When ‘Ali Al-Hujwiri in compliance with the order

of his Pir reached Lahore it was night time. The bier of Shaikh Husain was brought out of the city (Lahore) in the morning." He does not appear to have found Lahore a congenial place to live in, as he found himself amongst uncongenial people. He writes:

"My Shaykh had further traditions concerning him, but I could not possibly set down more than this", my books having been left at Ghazna-may God guard it- while I myself had become a captive among uncongenial folk (darmiyan-i-najinsa) in the district of Lahawur, which is a dependency of Multan. God be praised both in joy and sorrow."

At Lahore he settled at the place where his mausoleum now stands. He built a mosque here and gathered round himself a group of students. He gave up teaching because this, according to him, engendered a spirit of superiority over others. About the mosque mentioned above, Dara Shukoh relates a story which is the only Karamat, as already mentioned, ascribed to him. "In Lahore 'Ali Al-Hujwiri took to teaching during the day and instructing those who were the followers of the Truth at night. Thousands of unlettered persons became alims; Kafirs accepted Islam, the misguided began to follow the Path, the insane recovered reason and sanity, the imperfect became perfect (in knowledge), the sinners became virtuous". Lahore was at that time the

centre of "Ulama who benefited by studying under him". Speaking of the mosque referred to above, Dara Shukoh writes, "He had built a mosque, the Mihrab of which was turned a little to the south as compared with the other mosques. The Ulama of that age raised an objection in regard to the direction of the Mihrab. One day he assembled all of them, and led them in prayer. Addressing the assembled Ulama he said, ‘Look! in which direction is the Kaaba? The Ulama saw that all the veils (hijabat) had been removed and they could see (in front of them) the Kaba-i-Hijazi".

It is claimed that Ali Al-Hujwiri converted a large number of the inhabitants of the area to Islam. One of the earlier converts was one Rai Raju, the naib of Lahore during the time of Sultan Maudood. On conversion to Islam he was named Shaikh Hindi. His descendants have been since that time the custodians of the mausoleum.

Ali Al-Hujwiri died on the twentieth of the month of Rabi-ul-Awwal 465 H.E. The date, the month and year are all conjectural. Most of the early writers are agreed on the year 455 H. E. on the basis of the various chronograms incorporating the year of his death. Prof. Nicholson has suggested that he died between 465 and 469. Mr. Yahya Habibi in a well-argued article published in the Oriental College Magazine, Lahore (Volume

36, pp. 27-43) has examined the question of the year of death on the basis of Kashf-ul-Mahjub, and the internal evidence it provides of the dates of death of those of his contemporaries with whom Al-Hujwiri was in close touch. He has come to the following conclusions:

(i) That *Kashf-ul-Mahjub* was completed sometimes between 481 and 500, A.H. and that, (ii) the saint died sometimes between 481-500 A.H.

One is inclined to agree with Mr. Habibi. The most disturbing statement of Al-Hujwiri is that he was with his Pir in Syria when the latter died. According to ‘Allama Zahabi, Khuttali died in 460 H. E. and this date is commonly accepted. According to Mufti Ghulam Sarwar Lahori, Khuttali died in 453. Even if this date is accepted, will it be too far-fetched to infer that Al-Hujwiri came to Lahore after that? He mentions nowhere his fellow murid Husain Zanjani whom he is supposed to have replaced. The date of the death of Husain Zanjani also presents similar difficulties.

Very little is known of the life of Al-Hujwiri in Lahore. There is only one mention of Lahore in his Kashf-ul-Mahjub. We do not know anything about his daily life, the sort of people he met, his friends

and pupils. A man of his disposition and active habits must have been engaged in religious exercises which he mentions in his book and in promulgating and popularising Islam and sufi doctrines. In *Ketab Kashf-ul-Asrar*, he relates that he met one Husam-ud-Din and was much impressed by his piety. He was ninety years old. He asked Husam-ud-Din for advice about his spiritual well-being. The Sufi replied, "Keep constantly occupied in bringing solace to the heart of the people and making them forget their miseries". Do not hurt the feelings of anyone". Do not waste the knowledge you have gained ". Constantly, remember your Pir." Another person mentioned in *Kashf-ul-Asrar* is Karim-Ullah Tajir (merchant), a very wealthy man, who lost all that he had " his wealth, his son and his wife. This story is related to impress his disciples with the transitoriness of worldly belongings.

Al-Hujwiri was buried near the mosque which he had built during his life-time. Several Sufi-Shaikhs besides multitudes of people from all sections of society have since visited the tomb. *Hazrat Muin-ud-Din Chishti* is reported to have stayed there for Itikaf and when he left the place he recited the following couplet:

It is from this time that Ali Al-Hujwiri, according to

popular tradition, came to be known as Data Ganj Bakhsh (the master who bestows treasures). In *Kashf-ul-Asrar,* however, he complains that people call him Ganj Bakhsh though he was penniless. This would mean that he came to be known as Ganj Bakhsh during his life-time and this appears to be more reasonable. It is significant that many rulers and saints after him came to be known by similar appellations " Lachhman Sen of Nudea, Qutb-ud-Din Aibak, Sultan Sakhi Sarwar and Shaikh Hamid Ganj Bakhsh Qadiri.

The tomb of Hazrat Data Ganj Bakhsh is situated outside Bhati Gate of Lahore. Towards the north is a graveyard, a well and a bathroom. The courtyard to the east of the well was built by *Rani Chand Kaur*, wife of Kharak Singh. Some of the extant buildings were built by Akbar and later repaired or rebuilt by Maharaja Ranjit Singh. Adjoining the porch is a mosque, an extension of the one which the Shaikh had built during his life-time. To the east of this mosque is the grave of Shaikh Sulaiman Mujawir which was built in the time of Akbar. In front of it is the gate of a small room where *Hazrat Khwaja Muin-ud-Din* performed his Chilla. To the west of the tomb is the courtyard for the reciters of Quran.

The tomb of Ali Hujwiri is built on a white marble chabutra. The enclosure of the chabutra, was built

by ‘Iwaz Khan, an elephant-keeper of Maharaja Ranjit Singh. In the centre is the tomb of Al-Hujwiri and the two graves on its sides are of Shaikh Ahmad Sarkhasi and Shaikh Abu Saeed Hujwiri at whose request the *Kashf-ul-Mahjub* was written. The tomb, a chabutra and some buildings surrounding it were firs built by Zahir-ud-Daula Sultan Ibrahim, nephew of Sultan Mahmud Ghaznavi.

In 1278 A. H. Noor Muhammad Sadhu built a dome (Gunbad) on the enclosure. Several copies of the Quran presented to the mausoleum are preserved. The most prized of them are; the one presented by Moran, the mistress of Maharaja Ranjit Singh; the second by Muhammad Khan Chaththa of Ahmadnagar; the third, an autographed copy by Nawab Nasir Jang of Deccan and the fourth by Amir Bakhsh. A copy of the Quran was presented by Maharaja Ranjint Singh after his victorious campaign against the Afghans, and a copy written in musk was presented by and unidfentified devotee.
Note: The above monograph was published in 1967. Since then, because of renovation from time to time, a lot of improvement can be witnessed in the premises of the shrine.

Gems of Wisdom by Hadrat Daata Ganj Bakhsh Abu al-Hasan 'Ali al-Hajweri Radi ALLAHu Ta'ala

Anho

- A person’s nobility and elevation in status is not judged by miracles but by chastity and purity in his dealings.
- The deterioration of the entire nation is based on 3 things deteriorating – When the ruler is uneducated – When an Aalim does not practice upon his knowledge – and when the poor lose faith in ALLAH SubHanuhu wa Ta'ala.
- The saviour of a person is his adherence to religion and his destruction is in his objections to it.
- If any desires based on you own desires enters any work then the blessings are taken away from it.
- Knowledge is expansive while a person’s life span is short, therefore it is not compulsory to learn the many different branches of knowledge although it is necessary to learn that much as is required to make deeds and actions proper and correct.
- To stay away from unmindfully wealthy, the lazy needy and the ignorant dervishes is regarded as worship and prayer.
- A Sufi is that person who has the Quraan in one hand and the sunnat of the Prophet Sallallaho Alaihi wa Sallam in the other.
- Fanah (lost in the remembrance of ALLAH SubHanuhu wa Ta'ala), it’s explanation is the eradication of ignorance, to obtain knowledge

and destroy desires and neglectfulness, to adopt constant remembrance of ALLAH SubHanuhu wa Ta'ala. This quality now becomes to constant and that’s when the person is totally absorbed in ALLAH SubHanuhu wa Ta'ala ‘s love as a result he becomes immortal by self destruction.

- Acceptance are of 2 types – firstly the acceptance of the servant by the supreme master (ALLAH SubHanuhu wa Ta'ala) and secondly the acceptance of the master by the servant ie. His every action and every decision is either followed or pleasurable in its prohibition. That person sees the “Hand” of ALLAH SubHanuhu wa Ta'ala in every bounty and he regards sorrow and happiness, life and death as the bounties of ALLAH SubHanuhu wa Ta'ala.
- Tasawwuf (Sufism, Mysticism) has a few levels, firstly forgiveness, Secondly – Inclination towards ALLAH SubHanuhu wa Ta'ala, Thirdly – abstinence from the pleasures of the World, Fourthly – Total reliance on ALLAH SubHanuhu wa Ta'ala.
- To worship successfully the position of manifestations and observations is reached.
- Oh! Dear friends, seek knowledge, learn knowledge and practice on that knowledge.
- A poor person is he who possesses nothing in the World nor does he wish to possess

anything nor does he show sorrow at the loss of any Worldly possession.

- Marriage is lawful for every man and woman. He who can support a wife and family, then it is Sunnah for him, but he who cannot safeguard himself from Haram, it becomes Fard upon him to marry.
- The most excellent form of Ibadah is to oppose your desires.
- The example of the soul is similar to Shaytan and to oppose it is the wonder of wors

(Source : Internet)

Mohammed Abdul Hafeez, B.Com.
Translator ‘ Muslim Saints and Mystics’
(Tadhikra al- Awliya),
Hyderabad-36, India.

Kitab Kashf-ul- Asrar (Revelation of the Secrets) by Data Gunj Baksh

INVOCATION

Praise is to Allah who has created us in composition of four elements and presented us in the universe. And who made love the foundation of the world; God Himself was the first lover for He loved the Prophet Muhammad. Praise is to the Prophet whom God hath raised from the dust of the earth with great dignity. God hath cleansed him from the sins of the world.

When the Almighty desired his presence He sent a swift steed to bear him to Heaven and gave him Gabriel, chief of the Angels, to be his messenger. Verily the power of the Prophet is great, whereby he broke the Moon in twain with his finger. Of the four friends of the Prophet also is praised, even to Abu Bakr, Umar, Usman and Ali. They are like unto four jewels sparkling on the hand of the Prophet. Each out shineth the other in beauty?

I would like to mention here that I have written intentionally this book in briefly because by reading the lengthy books the people will feel bored and no interest at all in this matter.

There is my request in this matter to the readers of this book that if they find any sentence which is not suitable in this book so for this reason it should be corrected it and kindly ignore it and forgive me in this matter for which I shall be obliged for all of you.

I have many good advices and instructions with me for *Taleb* (student) and it refers to a person who is committed to a *Murshid* (spiritual master) in a *Tariqa* (spiritual path) of Sufism. Also known as a *Salik* (Arabic: سَالِك) and I hope that with the help of such advices and instructions they can become the leaders of the learned persons.

I would like to inform all of you that I have written my book '*Kashf al-Mahjub'* (*Revelation of the Veiled*) with my deep love of my heart and completed it in a very short period of time.

Now I have written some important and necessary advises and instructions in this magazine '*Kashaf-ul- Asrar'* and I think that this magazine is better than some other *Azkar* (recitals).

All praise is to be Allah's, the Lord of all creations and all praise which we express for Him and for which He is free from it and Who only will provide us divine help and Who will also guide us.

First I discuss about the *Fakir* and for him it is compulsory to be kept away from the following persons.

1. Kings.
2. Officers.

So he should think his friendship and closeness of the above persons as the friendship of the dragon and snake. Because the *Fakir* when become the friend of kings then he will spoil the following.

1. Preparations of the journey.
2. Provisions of the journey.

Regarding the dress code I have mentioned many traditions and *Hikayats* (stories) in my book 'Kashaf-UL- Mahjub'. So now I only want to say that by keeping wearing of the cap of Turkey (Turkey Kala) one cannot become a *Fakir.* But by keeping and wearing a cap of infidelity on your head and with the condition of follow willingness

of Allah and in that condition and in such position you should remain *Fakir* and then also in such condition and your position and status will be termed as faithful and for this reason you will become real *Fakir.*

If the *Fakir* will keep wears his dress code of the *Fakir* with the intention to become the friend of the rich and wealthy persons then such the *Fakir* will be termed as the fire worshiper. In such condition he will follow the pride and arrogance due to the above reason. The importance of the presence of the *Fakir* with his *Murshid* (spiritual master) is more important than all other things. So for this reason he should remember the marks of his *Murshid* (spiritual master) always.

A person will become the real *Fakir* in the following conditions.

1. Journey.
2. Poverty.
3. Penurious.

4. Affliction.

Once Allah’s last prophet said about the poverty (Faqar) that how the *Fakir* can able to get knowledge of Allah. So the companions asked “ Oh : Prophet of Allah, in this matter Allah’s knows better.” At that time the angel Gabriel came there and he brought the following message of Allah.

Do they not travel
Through the earth, and see
What was the end
Of those before them?
They were superior to them
In strength : they tilled
The soil and populated it
In greater numbers than these
Have done : there came to them
Their apostles with Clear (Signs)
(Which they rejected , to their
Own destruction) : it was not
God who wronged them, but

They wronged their own souls.

(Quran, chapter Rum verse number 9)

So Hajuri has proceeded on the journey for travel and tourism purpose on the earth and this journey's wealth is unlimited. So follow it and start the travel at this time and leave the following things.

1. Proof.
2. Reason.

If you are eligible to bear the expenses of the journey then you can proceed for Hajj pilgrimage and face the difficulties and problems on this way so that you can enter into the field of the reality.

So from that day I have started my travel and tourism on the earth and have observed wonderful things of the mankind. In brief once on the back side of river Mavara there is a reservoir where I went there for ablution and at that time I have looked at the goblet and I find my favorite and beloved lover in it. So I understand this matter

that there will be connection from heart to heart. So you should select the lover first and then sacrifice your life for him and so in this matter you should say with confidence that if life is sacrificed in this way then it will be better for you. Then watch the attributes of Allah so that you should become the lover of your lamp. And do not think about that there will be grief and trouble in this way and face whatever will be happening in this matter and such thing is better for you and such results will be good for you.

First select the beloved then sacrifice your life for the beloved. So in this matter he should say with confidence that if his life is lost then such loss is best on this way. Then you should observe Allah’s attributes (*Safat*).

It is better for you to take out pride from the body. Upon my arrival in India I find Lahore and its surrounding areas like heavenly abode so for this reason I was settled down there and started

teaching and preaching work while settling in this area with hopes of its expansion to other adjoining and distant territories. After some period of time I have come to know that due to this profession there are likeness and favour in my mind for the government and the nearness of the royal line of officers so for this reason I have abandoned this work and I have ignored it.

Oh : *Taleb* (student) and it refers to a person who is committed to a *Murshid)* you should make your daily recital of 'Ya Habib' or 'Ya Latif' in your veins and fibers and to follow the following things.

1. To become a man of the right path of Allah.
2. To worship Allah during night time.
3. To expand pores of your existence.
4. To weep more.
5. To be happy for the short period of time.

On this matter find herewith Allah's saying and instructions which is as follows.

“ It is required for less laughing and for more weeping. “

To visit the river in the morning time and love Khizr (name of a prophet immortalized by the fountain of life) and continue Z*ikar* (recital) of the above names so that you can find your goal in your life. It is must and compulsory things for you so to ignore desires of *Nafsani* (soul) and to leave worldly relations and adopt loneliness.

Whatever you get from the mankind should be given to the *Fakir* and the needy persons and you should not keep anything from such things for your personal use and benefit and you Should not engage in any other works except *Zikar* (remembrance) of Allah. If you pass from any grave or tomb, then recite the verse *Fatiha* from the holy Quran so that the person of grave or tomb will be benefitted and comfort you with his prayers in your favor. If you possess any seed of date with you then you should return back to it

and do not keep with you. If you know any secret of your friend then you should not disclose it and do not feel and be disgusted in this matter so that for this act of good deed there will be beneficial for you.

Did you know that *Mansur Hallaj* had disclosed something of the secret of his friend and for this reason he was killed for his mistake. In the story of the execution of Hallaj, it was mentioned that the mystic who had uttered the words “I am the truth” in a state of ecstatic contemplation. And for this reason *Mansur’s* knowledge of Allah was totally not helped him in this matter. There is no doubt that *Khizr* (name of a prophet immortalized by the fountain of life) is the friend of saintly persons.

The following things are available to holy persons due to their sources.

1. *Baqa* (survival).
2. *Mushada Rabbani* (witnessing the divinity).

It is an obligation for you to have friendship with *sala Rahmi* and it means kindness towards one's relations.

It is compulsory for you to think about your parents as your *Qibla* (venerable) and in this matter there are some details of instructions which are mentioned in the commentaries of holy Quran for our guidance and help in this respect.

I have heard by *Hazrat Husamuddin Lahori* that to prostrate at the graves of the parents is not an act of infidelity. If somebody will face difficulties and problems then he should visit the graves of his parents and pray there so that he will be benefitted in this matter. I have also heard by *Hazrat Husamuddin Lahori* that the soul is infidel so for this reason it will be dies with the help of the following things.

1. With help of *Haq* (truth).
2. Silence.
3. Hunger.

4. Loneliness.
5. To leave one's relations with the mankind.
6. To remember always Allah in loneliness.

When *Sheikh Hussam uddin* was at time of his death and he has requested me for the prayer for ending his life with faith. I remember well that I had put my ear in his mouth and heard that he was saying that '' Oh : Allah You are my Lord and I am your slave."

His age at that time was 80 years old and he was very pious person of his time. I remember well that when I have asked his last advice then he told the following.

1. To console and help every person.
2. To follow good deeds.
3. To say always such things which will bring results and good thing.
4. Not to hurt anybody.
5. Be kind towards all.

6. To become a friend of Allah and not to become another person’s friend.
7. Not to waste your knowledge.
8. To think wealth and children are the cause of the trouble and problems.

‘Oh : Hajuri watch me in the condition of agonies of death and during this time my sons are not helping me with this problem and whatever I have made is helping me in this matter and also the good deeds only are helping me in this difficult situation and problem. So for this reason it is compulsory for you that you should work hard to console and do work for the welfare of the parents and mankind.’

I have heard from Tajuddin that the persons have seen a black beetle near the jasmine plant and he was besmeared with soil and that time he was very sad there in his condition. So the persons have asked him what was happening to your jasmine. And he replied that he was heard that it

was damaged by the fire accident. So for this reason the persons told him that your love is not perfect and if you were true lovers then you were not kept behind in this matter and you were also died with your lover and beloved. He replied that “Friend I was in the foreign land and so it was happening during my absence. Now for this reason even I think to look of this place as an important thing for me so I have tried to find the place in this matter but I could not find it. But it is very unfortunate that I could not trace back the place and its location. Because I love the place where I was born and treat its soil as the crown of my head. So I am pouring soil on my head.”

Oh my friends become the true lover and die near the foot of the teacher (*spiritual master*). Always remain stay near your *Murshid* (spiritual master) so that you will be benefited by the look of your Sheikh and in this way you can able to know the secrets of the following.

1. *Haqiqat* (truth).
2. *Tariqat* (spiritual path).

One part of this book is ended here and the other part starts from here and which is available as follows.

Dear friends you are requested to note my advices and instructions with more care and attention in this matter as these instructions will help you as these are very important that you cannot imagine in this respect. So due to this importance I must say that if you will be secured the post of Amir of 7,000 grades and which will not be more important than this status. Because at last you will return from this world in the shape of handful soil and your value is a drop of semen. So in this matter why there should be pride and such wrong attitude.

And at last whatever you will get from this world is the four yard shroud for your body and

also this is not sure that whether you will get it or not.

Oh : *Taleb* (student) (It refers to a person who is committed to a *Murshid)* think about the following things and leave these things.

1. To leave vanity and pride.
2. To become a man of right path leading towards Allah.
3. To keep away from unknown persons.
4. To think wealth as a problem so distribute it among hungry and helpless persons.
5. If you will not act on the above advises then the wealth will spoil you in the shape of insects in the grave.
6. If you distribute the wealth then it will become your friend and it will become the cause of your comfort and peace in your grave.

Your hands and foot are your enemies. Upon your death your foot will declare why you have gone at wrong places and the hands will declare

that why you have touched another person’s belongings and the eyes will declare why you have seen in the things with evil look. So take care of the all above things and so do not desire anything wrong in this matter.

To look at your evil deeds and pray Allah for His forgiveness in this matter and you should follow these advices.

1. To fulfill *Murshid*’s (spiritual master) rights.
2. To be kind to the weaker sections of the mankind.
3. To avoid eating of illegal food.
4. Do not visit at such place where there is a possibility of the disrespect.
5. To sit at such place where there is a possibility of the respect.

One holy person said the ten good things which will remove the ten worst things and the details are mentioned as follows.

1. Repentance for sins.

2. Lie for subsistence
3. Backbiting for actions.
4. Grief for life.
5. Charity for distress.
6. Anger for wisdom.
7. Regret for generosity.
8. Pride of knowledge.
9. Good deed for bad deed.
10. Injustice for justice.

I am advising the above good deeds to all *Taleb* (students) and It refers to a person who are committed to a *Murshid)* so that they should act upon them and pray for me and remember me in their prayers and they should know Allah only and for this reason they should not look at any other person.

The *Taleb Haq* (one who seeks Allah) should compulsorily leave pride and arrogance and self conceit in principally and even try to remove these things from his city.

The names of Allah which I have mentioned in the previous pages of this magazine and for which I could not able to mentioned their attributes completely and request you all to recite all these names.

Luqman says that he has got 8,000 advices in the company of 4,00 prophets and out of these totals advises he had acted upon only on eight advises and with the help of these instructions *Taleb* (student) and it refers to a person who is committed to a *Murshid*) can able to find the right way of Allah. The details of advisers are as follows.

1. To control the heart during prayer time.
2. To become helpers of *Jamat* (congregation).
3. To control your eyes upon your visit to another person’s house.
4. To control your tongue among the mankind.
5. Do not forget Allah at any time.
6. Do not forget death at any time.

7. Do good deeds in favour of other persons and forget it.
8. Forget bad deeds done by others for your damage and losses.

Dear friends, I request you all to remember all the above advices and instructions. I have acted upon all these advises and instructions which I was hearing from my father.

My place of birth is Hajur and I pray Allah for its safety and security from calamities as well as problems and injustice and cruelties of unkind rulers. I have seen and was passed by many strange and grave circumstances in Hajuri and if I mention the same then the pen will cry and weep and so for this reason I have tears in the eyes.

There was one person there in Hajuri and his name was Sheikh Buzrug who once told me to write one book which will remember me in the world so I told Sheikh that those who will claim that they knows something but actually they did

not know anything. Upon that Sheikh's insisting I have written one book and presented to him and the Sheikh upon checking the book have told me that I have become pious one so I told him that I need his favor and attention in this matter and at that time I was twelve years old. I remember the Sheikh's advises which are as follows.

He told the persons should love their beloved and the beloved is Allah and those who will remember Him then due to this reason He will become kind and favorable to them. So they should follow *Mashqooq Majazi* (worldly beloved) and as per the sayings of Allah's last prophet *Majaz* (outward appearance) is bridge of reality.

To keep and have a love of *Fakir* in your mind. My teacher Sheikh Abu Qasim to whom I have presented this book and he has said "For *Fakir* there is nothing more important for him than the imagination of his Sheikh. *Fakir* should think his Sheikh as *hazir* (presence) and *nazir* (spectator)".

Murshid (spiritual master) should watch and check his disciple by the source of revelation. When the *Fakir* makes a pledge (*Bay'ah*) to a *Murshid* (spiritual master) the Fakir becomes initiated as a *Murid* so if he is fit and suitable and also have ability in him then he should proceed further and to pledge in this matter otherwise in such case the position of *Murshid* (spiritual master) and *Mureed* (student) will become useless and no benefit at all and so if *Fakir* does not possess ability in him and for this reason he is not fit to makes a pledge.

Fakir's Maslak (school of thought) is very hard and also it is tough task to follow it firmly. I have decided for the journey so that there should be no rust (damage) on the mind and also for its work of burnish. As you know well that there will be rust on the iron and it will be away or remove from the work of burnish.

“ Oh : my beloved pray Allah for me. Oh: Allah to make my heart as bright lamp and to create the desires of your remembrance and makes my heart empties from other things and to make my Murshid (spiritual master) to kind towards me.

First to give me ability of thanks for your favors and then grant me wealth by your favor and kindness. First clear from my ill-will then give me favor from your side. First give me patience and then give me diseases. Oh : Allah grants me such thing which is full of good deeds and which are good things. Allow me divine help to speak such thing which is having the likeness at your side.”

The beginner should not listens ecstasy and even he should not go near it and so he should keep away from it. As this way is very difficult and with problems. On this way there is more possibility of down fall. You should not live in loneliness. Pray Allah for the help to get company of the perfect Murshid (spiritual master) so one should choose a

Shaikh who is perfect and to become insane in the love of the Murshid (spiritual master). Without conversation with the beloved one should not follow anything in this matter and it will not be useful and good and it will be termed as ignorance.

Oh : True lover hears I remember one saying of my friend who used to tell me that " Oh : Friend if Allah will be kind and merciful with me then I should go to the jungle and remember Him there and should not engage other than Allah . So I told him that I like this thing that he should be with his friend. He should be away from the sayings of others and ignore the unbecoming things and one should try his level best to live in the company of pious persons."

Allah is Hakim (The Judge) and Aleem (The All Knowing), Aziz (The Mighty), Shafiq (The Kind). His favor and kindness is available for all general persons.

Allah is Karim (The Generous)

Rahman (The Beneficent)

Gaffer (The Forgiver)

Qahar (The Dominant)

Wahab (The Bestower)

Sultan (The King)

Hannan (The Merciful).

Allah will hear the complaints of sinners and will help them in this matter.

So I requested Allah not to put any condition at the time of martyrdom and allow my lover to stay at my side and do not give punishment to me, I am in disease and patient so facing problems and difficulties in this matter. But you are *Shafi* (healer) and *Kafi* (sufficient) in this matter.

I like the habit to live in loneliness. I would like not to see any face other the lover’s face. Oh : Ali the mankind used to say you Daata Gunj Baksh but actually you do not have single grain with you so

for this thing you should not think this a matter of immense pride as it will be termed as arrogance.

Ganj Baksh (Ganj Bakhsh (Persian/Urdu: which means the master who bestows treasures) and Ranj Baksh (the master who bestows grief) and this ability and power which belongs to the personality and authority of Allah and he is not having similar example or nobody has same status like Him (Allah) and for this reason He (Allah) is free from doubt and example. Till your life not to go near shirk (polytheism) and think Allah is one without any partner.

Oh : My Taleb (student) (and it refers to a person who is committed to a Murshid) this world is like a boat on the water and the country is without water so become diver and does not drown in it. Because due to such thing and which will bring some benefit to others. Do not hurt another person’s heart.

You should become like the Sultan of Islam who will defend the faith and will fight against injustice and problems and who know well about gain and loss as well welfare of the general persons. You should not become careless one.

Think the world as low and mean and do not demand the other world also but should think it as punishment. You should become a seeker of Allah and so that you should become the perfect and successful man. Understand Tama (greed) and khuwari (misery) completely and know it well. You should Keep away from worldly fraud and wisdom. Pray Allah for your faith and wisdom. Think your Murshid (spiritual master) as your *Qibla* (venerable) and do not make your soul fat and to act upon advising.

Oh : Ali why do you do laugh and make jokes as you are person of light and your presence is as graceful as Sinai mountain. So keep away from Satan. You are light in the world and should

become as earthy so that you will become good and desired to be called as pious child. Oh Ali : you have travelled long journeys but you were not able to finish the cursed persons. So it seems that you did not see anything in this matter. You should finish yourself in the earth so that you can see your place of *Batin* (innermost).

Oh Ali : you are a strange sweetheart like Yousuf Kinani (peace be upon him) and you are the life of the world and you are knower of *Zaher* (manifest) and *Batin* (innermost). What did you have read with which you are upset and worried in this matter and why you have not kept away from your enemies . You have caused to put the dust of sins on yourself. So why did you not show your talent and skill in this matter.

Oh Ali builds a house in your heart. Did you not hear that building construction is good for commercial purpose. With remembrance of Allah construct a good and lovely building with help of

wet bricks. Oh : Ali you are wise and adult person, friend of Allah, owner of the throne and crown and also Fakir who is sleeping on the throne of indigence. You are watering a pious tree so that you can able to get its fruits. So you have become popular Sheikh and a minister of the king. So abandoned and end your ministry in sorrow. Oh : Ali you are king so do not take help like the moon as the moon will not take any help from the sun. Till you are on the way of the truth then you are the tiger of proud. So then your position is like a straw on the destination and it may be possible that your result will be bad and wrong. So for this reason mix and join yourself in the earth so that you will become a man of perfection in the way of truth and it means do hard endeavor and tasks for success in this matter.

Oh : Ali you are like a high level sun and high level sky as well as caretaker of the sky. Be happy and engage in hard endeavors and tough tasks in

this matter. So mix yourself in the earth so that your face will become just like face of male hourie. Oh : Ali you have bright and shining and polished pearls with you. You have means of transport like the master so do not live in the city of Egypt and do not face disrespect there. Do not like greed and lust like the old woman and will have relation with Allah. Sit with the friend in the memory of the lover and enjoy with fragrance. Follow the patience and do not think pride for the kindness and favour of Allah.

Do not disclose the secrets and do not lapses the prayers. Because you are the perfect labourer and able to bear weight. In the last you are the pious person. You should not think and apply the tough and hard rule for grant of the reward in the next world.

Oh : My Taleb (student) (It refers to a person who is committed to a Murshid (spiritual master),

you are like my sons so try to act upon my advices and instructions without fail.

Oh : Ali why you are talking too much. So do your work. Have you not heard the sayings of experienced persons to cut your relations and to realize the truth and so do not search other than Allah.

There are available with me some strange and serious sayings of Ali Bin Usman Jalali which are as follows.

I do not love other than my lover. Other than my lover’s look I will not engage in any other matter. I will only recite his name and do not recite any other name. I like his beautiful moon like face. Some time in reality I will put his earthly soil in my eyes as antimony. Some time I will think footprints of his foot as shining moon of the 14th of the night. Sometime I used to like the line of his tooth. Some time I would like and think about his head and pace. During the whole night I was used

to busy in the pain and grief of love and whole day used to busy in supplication. I have sacrificed my heart and got disrespected too much in this matter and in this condition I have torn out my dress to such extent that I become naked due to this reason.

I am Fakir and a sinner and inferior and lower person. And who has lost his heart in the love of Allah and his last prophet. And he was engaged in the love but he was not engaged in other things.

I think and presume that the world is like a place of toilet and never thought this temporary abode as a place of comfort and rest. Some time I was used to reach and sit in the sky and some time I was used to remain on the earth. I was finished myself in the earth.

Oh : My Taleb (student) (It refers to a person who is committed to a Murshid (spiritual master), do not be disheartened in this matter and spend your life in the remembrance of Allah. Engage

yourselves in hard tasks and difficulties and endeavours so that you should become the pious person. Loneliness is not safe shelter and asylum but it is a valuable thing. There should be attention towards Murshid (spiritual master) and it is must for always and even for all time. To recite the verse Fatiha on the graves so that the dead persons of graves will also pray for your benefits and good results. Take care of the orphan children and it is very good duty and nice work. Always attend the congregational prayers and perform the ablution with interest and in the careful manner.

I have written many poetry lines and couplets and I have my Diwan (collected odes of single poet) of poetry which is very popular among the special and general persons.

I would like to mention here that we should always mention Sifat (attributes) of Allah. Because without Him nobody is there who can able to help

and protect us or hear our grievance and problems.

Oh : My Taleb (student) (It refers to a person who is committed to a Murshid (spiritual master) we both are poor persons so pray Allah so that He can bestow His kindness towards us and grant us interest for His love and remembrance.

I am a poor and useless person and my Zaher (outside) and Batin (inside) are same and there is no change in it. I am always used to engage in the remembrance of my lover.

My Taleb (student) (It refers to a person who is committed to a Murshid (spiritual master) I have seen the world well. You pray Allah for the grant of pious child. If you have the power and the ability to stay alone and securely without marriage then do not marry because it is a matter of great punishment and also it is a great problem and a difficult thing.

In the city of Lahore I heard and saw these events which are mentioned as follows.

That there was a wealthy and famous merchant used to live in the city of Lahore and his name was Kareem. In his house there were plenty of the goods of business and stock was available and there was also plenty of the gold with him. A son was born in his house and he named him as Imam Baksh and on the same day he heard a bad news that his caravan of goods and stocks was looted on the highway by the thieves. But when he heard this news and there was no reaction from him as he was still wealthy and had plenty of the goods and stock with him. On next day also he had heard some other bad news of his losses and great problems. In some years all his goods and stocks were lost and he becomes poor and so he has left his house for the business purpose again by wandering here and there but the result was in negative and he could not able to get any good

result and profit in this matter and he was becoming a poor person in the city of Lahore. When he had sent his son to the school for his education and training purpose then he has misbehaved with the teacher so the teacher has cursed him and for this reason he was becoming a bad boy and started wandering here and there. At last the merchant's wife took the hand mill on her shoulder to the bazaar to sell it and she has got only four dinars by selling it and for these problems and difficulties she has become the enemy of her husband. His son was becoming bad boy and followed the bad habits of sodomites.

The merchant who was wandering in the foreign lands for his business purpose was died there in the poor and penurious condition and also his son was died in the above condition .His wife also died in the condition of problem and difficulties. So this world is not the place of

comfort and peace but actually it is a place of problem and troubles.

If such person would have adopted loneliness then he will not face such condition and problems. But Allah has written all such things which have been happening and which I have mentioned as above. What Allah wants it will be happening and nobody has not power in this matter so for this reason nobody will not dare to go against him.

As a matter of fact He is our Lord and we are His slaves. Oh : Allah be kind for Ali’s humility . For the sake of mediation of your last prophet forgive him and be kind on his condition and status. Because he is having the following things with him.

1. Humility.
2. Helplessness.
3. He has no friends except You.
4. He has no love of anybody except your love.

5. He will not recite other person’s name except your name.
6. Except his poor condition there is no genealogy of him.”

Oh : Allah be kind on my condition of helplessness as You are Rahim (The Merciful) and Haleem (The Forebearing,) as well Shafiq (The Kind). As a matter of fact I have drowned in the sea of sins so Oh: Allah forgive me. Oh: Allah grants me paradise so that I will become happy and got pleasure in this matter.

Oh Allah I do not love other than You and there is nobody for me except You. I do not have a relation with anybody except your friendship.

Oh : My Taleb (student) (It refers to a person who is committed to a *Murshid* (spiritual master)) become the student of Haq (truth) and do not upset and be worried due to problem and difficulties on this way. The way of Fakir is difficult and full of problems and hard tasks. Try to gain

knowledge and learn it and act upon it. Think your parents as *Qibla* (venerable) without any doubt and in this way you will reach near the goal which will lead to the right path of Allah. In such condition there will be available kindness and favor of Allah.

Oh : Allah hides my defects and keep me away from misery.

Oh : My Taleb (student) (It refers to a person who is committed to a *Murshid* (spiritual master), daily I used to go to see my lover and some time the lover will appear on the moon. Upon seeing the face of the lover there will be passion of writing odes and all my odes have been written due to this reason only and without any endeavor and tasks in this matter. I am helpless and sinner only.

Oh : Basir (All Seeing) be kind to me as I am without course of action and You are Quader (The capable). Oh : Allah, the Lord of the worlds and

You are without any partner. Oh My Taleb (student) (It refers to a person who is committed to a Murshid (spiritual master)) be pleased with the grants and favours of Allah. If Allah asks you to go jungle then go there and if He asks you to go populated area then go there and reside there. If He asks you to stay in native place then you stay there. If there will be Allah's permission to go to foreign land then go there and reside there and spend your whole life there and die there. So whatever grants from Allah then you should accept the same and be thankful to him. If Allah will give you dress of rag then wear it or if He will give you nice dress they wear it. If He will give you donkey for the ride so use it and if He will give your horse then do not leave it. To accept whatever given by Allah and it is the must and necessary thing. Also if nothing is given by Allah then in such condition become patient in this matter so that you will become the man on the

right path of Allah and will become the lover of Allah. So patience is a very strange thing. As per the sayings of Allah's last prophet "Patience is the key of the comfort". So follow patience and become the man of right path of Allah. So that Allah will be kind to you and will forgive you.

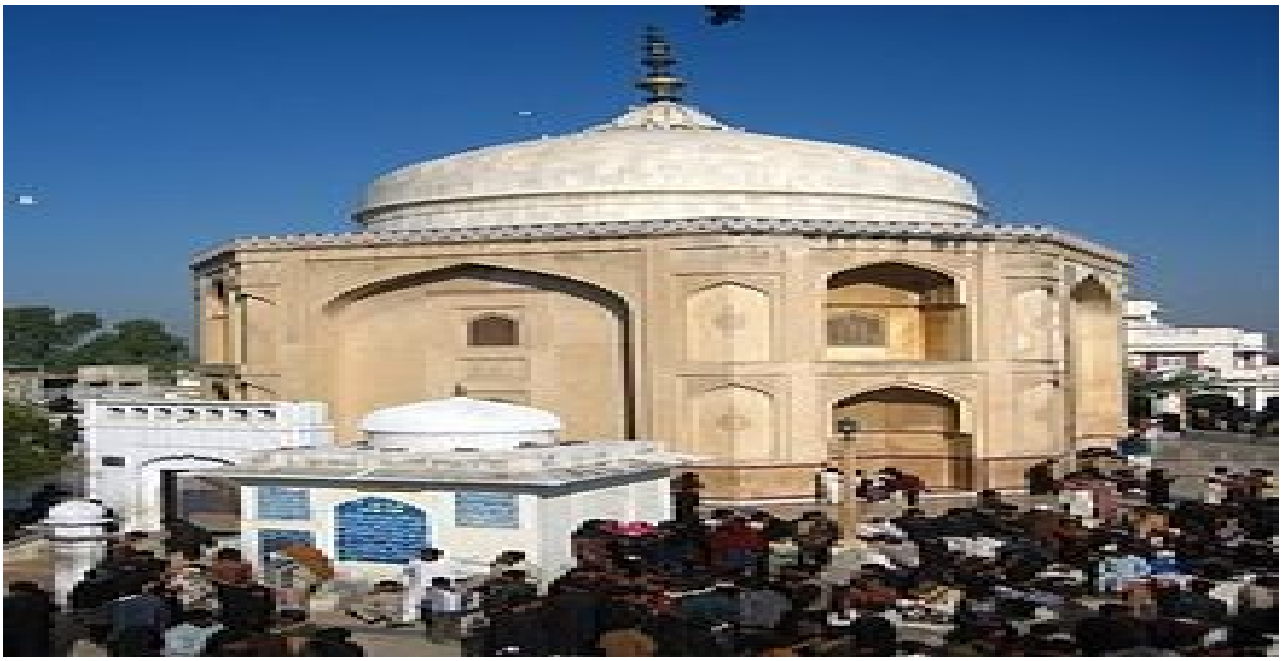
I request the readers of this magazine to pray for me. So ask your permission now and say bye to all of you. And I surrender all of you to Allah so that all of you will be happy and in conditions of peace and comfort. Do not be angry and unhappy with advising and instruction as my sayings and instructions are true and correct which I have written in this magazine. The duty or work of the messenger is to convey the message so it is compulsory for you to act upon it and pray Allah for the grant of his favors and mercy for me.

Oh : Allah due to your kindness and favor enlighten me and be kind to me and allow your

favor and grace for me and forgive my sins because You are the Lord of the worlds.

THE END.

Aina Dawudi



The mausoleum of Hazrat Syed Daud Bandagi Kirmani

Translated by
Hafeez Anwar
Email :hafeezanwar@yahoo.com

Published by

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My Guinness World Record

Claim ID: 287230
Membership Number: 252956
Dear Mr. Mohammed Abdul Hafeez,
Thank you for sending us the details of your recent record proposal for 'The world record of translation of two episodes We are afraid to say that we are unable to accept this as a Guinness World Record.
The details of two episodes
Owaise of Qarni.
Tipu Sultan.
Unfortunately, we do already have a record for

this category and what you have achieved does not better this. The current world record is:

A six page document entitled Universal Declaration of Human Rights, produced by the United Nations in 1948, was translated into 321 languages and dialects from Abkhaz to Zulu.

We realize that this will be disappointing to you. However, we have considered your application carefully in the context of the specific subject area and that of records as a whole and this is our decision.Guinness World Records have absolute discretion as to which Guinness World Record applications are accepted and our decision is final. Guinness World Records may at its discretion and for whatever reason identify some records as either no longer monitored by Guinness World Records or no longer viable.
As your record application has not been accepted, Guinness World Records is in no way associated with the activity relating to your record proposal and we in no way endorse this activity. If you choose to proceed with this activity then this is will be of your own volition and at your own risk.

Once again thank you for your interest in Guinness World Records.

Yours sincerely,

Ralph Hannah
Records Management Team

An appreciation of work of the author by Iftekhari Silsila

This note shows as an appreciation of Iftekhari Silsila for the work of the translation of the below book by the author and adding of this book

‘*Muslim saints and Mystics‘* (Tadhkirtal Aliyah by Farid al din Attar) which is very famous in the Western world among the English knowing persons and on their website.

The link is as follows, which showing the author’s name in the book as Mohammed Abdul Hafeez R.A., on their website. Its link is as follows

www.silsilaeiftekhari.in/SufiBooks/140/Mohammed%20Abdul%20Hafeez%20R.A/Tazkara-tul-Aulia%20(Memories%20of%20the%20Saints).aspx

This is the Official site of Iftekhari Silsila. ... Mohammed Abdul Hafeez R.A; Sirat Faqr-ul-Arifeen Maulana Hakeem Sayyed Sikandar Shah R.A; Swaneh-e-Maulana Room Shaikh Shibli Nomani R.A; Sufi

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About the Author HAFEEZ ANWAR

Is a well-known author, some of his books are a fascination for readers like in the Hadrat Khaja Shamsuddin Turk & Hadrat Bu Ali Qalandar book,

this is one of the most wanted HAFEEZ ANWAR author readers around the world.

Dear All

Salam

Please find the link as follows

www.download-books.live/show/book/42604653/hadrat-khaja-shamsuddin-turk-amp-hadrat-bu-ali-qalandar/11969862/407172e5/#

Regards

Hafeez Anwar
Email hafeezanwar@yahoo.com

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The verse Fateha (The opening)

It is difficult Your praise and it is hidden Your virtues in all
You are visible there in all and You are there in everything
For every particle, you are created from the beginning to end
You are Sustainer of all not in this world, but in another world
You are Lord of the worlds and you are forgiver of the worlds
You are kind to all and Your kind favor is there for all persons
Those who are pious then You are merciful to such persons

Your special favour is there for them and You are kind to them
You are the owner everyone settle deeds on judgment day
In your hands is a penalty and a prize and you are the owner
All our worship is for Your sake, oh Lord of the two worlds
All slaves belong to you from the origin, if he is big or small
For all our needs you are essential and Your personality is kind
You give all one who calls you as You are a kind helper to all
Guide us such right path now, on which path who went away
With Your graces and all passed away on such path indeed
But there will be no such way never, which is ignored by You
So who lost and misguided on such way due to your anger
This is the prayer of your slave and its is request of your lowest
Accept the prayer of Sahwi as you are an owner of two worlds

Translated by
Hafeez Anwar
Translator ‘ Muslim Saints and Mystics’

(The Tadhkirah al-Awliya of Farid al-Din Attar)
And “Hasth Bahist”
Email : hafeezanwar@yahoo.com
Hyderabad, India.

Preface

In this book translation of the episodes are added from the Urdu book Aina Dawudi compiled *by Miya Anwar Chisti* and this book is well known and famous in the Urdu language and in which there are available some great achievements of Hazrat Dawud Bandagi in the area of the Panjab, these details are not yet known to the general and special persons and these chapters are added in this book and which are available in a very interesting style so for this reason the readers will find great interest and attention in this matter.

Due to the above facts and details, if the readers will starts reading its first page of the book and will not

stop reading till they will reach this book's last page as some interesting events and as well as other great miracles and endeavours of holy saints are added in this book and these holy saints were passed away from the world many centuries years ago.

Even though this is a small book but due to its importance it is so great due to the coverage of many interesting events and positive information so it is like an ocean of knowledge and information about the pois saint who was passed away from the world upon doing his great endeavours and many hard tasks and this work of Islam he was done in the foreign lands so this book is a great book and it will present the ocean of knowledge for the guidance of people towards the right path of Islam by reading the biography of this holy saint.

In the beginning of this book the translator's brief biography is added for the reader's information and reference.

To write about this great personality of the Punjab area is not only it is difficult, but it is very hard task as he did many great endeavours as for the teaching and preaching of Islam in and around the Punjab region and there were no such personality during his time.

To write about this great Sufi saint and great author is not only it is difficult and but it is very hard task as Hazrat Dawud Bandagi was not only a great pious personality of his time in the area of the Punjab but he was also he was well known and famous for his teaching preaching mission work in the Panjab region. For a long time he was engaged in religious discourses, sermons, and spiritual training of the people and he did also many great endeavours for the preaching and propagation

work of Islam in Sindh and around this region and there was no such personality during his time.

This book is edited and formatted as per the great book *'Muslim saints and Mystics'* in English version (Tadhkirtal Auliya by Farid al Din Attar) which is very famous in the Western world among the English knowing persons. So for this reason there will be some small differences in it while comparing with the Urdu books and its literature. The aim of this book is to present in the Western world where there is great search and demand of the books of Sufism and biographies of holy saints who lived and spent their entire lives for the preaching and propagation of Islamic religion in all corners of the world as per tradition and practice of Allah's last prophet.

Author's Introduction	

The publication note in the Second Episode by Mr. David Rosenbaum of New York Times

Farid Al- din Attar is considered one of the preeminent mystical poets of the Persian Literary tradition. The duration of his life is

uncertain, though he can be placed in the 12th and 13th centuries c. e. born in Nishapur in what is today Iran, Attar apparently was a pharmacist, but little information about his personal life is known. During his lifetime he is believed to have written approximately 9 books, including such famous works as the Manteq Al- Tayr (the conference of the birds) and the Ilahi- Nama (the book of god) . Muslim Saints and Mystics is an abridgement, translated by A. J. Arberry, of Attar' s only known prose work: Tadhkirat Al- Auliya (the memorial of the saints) , which he worked on throughout much of his life and which was available publicly before his death. In what is considered the most compelling entry in this book, attar relates the story of the execution of Hallaj, the mystic who had uttered the words " I am the truth" in a state of ecstatic contemplation. Arberry's translation is an abridgement; the entry on Owaise Al- Qarani translated by Mohammed Abdul Hafeez, B. Com. , Hyderabad, India, omitted in Arberry' s text, is included in the following link: Owaise al-Qarani.

Kindly note this episode is very popular on the internet and no other article of the same title is not meeting the reader's requirement and giving full details. So for the reason in many countries, this article is very popular and added on many web sites for the public reading as well for the

reference and research purpose. The detail on U.S.A. website on which the second episode is available as follows.

==========

Owaise of Qarni
113k - adobe pdf - view as html

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On him, which were explained by the prophet. Then Owaise of Qarni . . . Translated from Urdu to English by Mohammed A. Hafeez, B.Com. Hyderabad, India. , reference book . . . www.omphaloskepsis.com/ebooks/pdf/Owaise.pdf.And

Tadhkiratal-Auliya' by Farid-AL-Din Attar

Introduction

Farid Al-din Attar is considered one of the preeminent mystical poets of the Persian literary tradition. The duration of his life is uncertain, though he can be placed in the 12th and 13th centuries C.E. born in Nishapur in what is today Iran. Attar apparently was a pharmacist but little information about his personal life is known. During his lifetime he is believed to have written approximately 9 books, including such famous

works as The Manteq Al-Tayr (The Conference of the Birds) and The Ilahi-Nama (The book of God) Tadhkiratal-Auliya (Muslim Saints and Mystics) is considered world famous classical book of Persian literature which printed and re-

Printed in many countries.

An abridgement, translated by A.J. Arberry, of Attar's only known prose work Tadhkirat Al-Auliya (The Memorial of the Saints) which he worked on throughout much of his life and which was available publicly before his death. Arberry's translation is an abridgement. The entry on Owaise of Qarani translated by me which was omitted in Arberry's text is added to the above web site. In Tadhkiratal-Auliya Sheikh Farid-Al-Din Attar wrote many chapters and in those chapters there is full information and details of the titles are available . His style of writing is most interesting and for this reason the readers will remember the chapters from the above great book for a longer time .

Due to many great chapters this book is very famous in the world and it translations are available in many languages of the world. Mr. David Rosenbaum’s email message about the publication of the episode ‘Owaise of Qarani’ on the website www.omphaloskepsis.com of U.S.A.

On Jun 8, 2005, at 9:24 AM,
David Rosenbaum <lijphart@mac.com> wrote:

Attention : Mr. Hafeez,
I have received the RTF file.
Thank you.

Will post it during the next update of the site.

David Rosenbaum

-

Thanks to Mr. David E. Rosenbaum of New York Times

The second chapter Owaise Al-Qarani was published on the following web site by Mr.David E. Rosenbaum as he was the editor of the web site below. Mr. David E. Rosenbaum's publication note about the entry on Owasie of Qarni. Muslim Saints and Mystics is an abridgement, translated by A.J. Arberry, of Attar's only known prose work: Tadhkirat al-Auliya (The Memorial of the Saints), which he worked on throughout much of his life and which was available publicly before his death. In what is considered the most compelling entry in this

book, Attar relates the story of the execution of Hallaj, the mystic who had uttered the words "I am the Truth" in a state of ecstatic contemplation.

Arberry's translation is an abridgement; the entry on Owaise al-Qarani translated by Mohammed Abdul Hafeez, B. Com., Hyderabad, India omitted in Arberry's text, is included in the following link: Owaise al-Qarani.

==========

2. Owaise of Qarni (PDF)

will create 70,000 angels same as Owaise of Qarni

(Clone) and when ... Owaise of Qarni told him to stay

there and he went away and ...

www.omphaloskepsis.com/ebooks/pdf/Owaise.pdf - 113k -

View as html - More from this site –Save.

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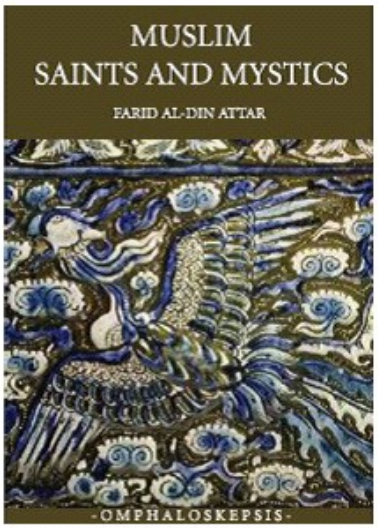
Muslim Saints and Mystics

Attar



Farid al-Din Attar is considered one of the preeminent mystical poets of the Persian literary tradition. The duration of his life is uncertain, though he can be placed in the 12th and 13th centuries C.E. Born in Nishapur in what is today Iran, Attar apparently was a pharmacist, but little information about his personal life is known. During his lifetime he is believed to have written approximately 9 books, including such famous works as the *Manteq al-Tayr* (The Conference of the Birds) and the *Ilahi-Nama* (The Book of God).

Muslim Saints and Mystics is an abridgement, translated by A.J. Arberry, of Attar's only known prose work: *Tadhkirat al-Auliya* (The Memorial of the Saints), which he worked on throughout much of his life and which was available publicly before his death. In what is considered the most compelling entry in this book, Attar relates the story of the execution of Hallaj, the mystic who had uttered the words "I am the Truth" in a state of ecstatic contemplation. Arberry's translation is an abridgement; the entry on Owaise al-Qarani translated by Mohammed A. Hafeez, omitted in Arberry's text, is included at the following link: *Owaise al-Qarani*.

New York Times reporter Mr. David E. Rosenbaum was beaten,
robbed and dispatched to his death

On the Friday night of Jan. 6, 2006 in Northwest Washington, when New York Times reporter Mr. David E. Rosenbaum was beaten,robbed and dispatched to his death. But in history of the book TadhkiratAl-Auliya (Muslim Saints & Mystics) the name of Mr. David E. Rosenbaum will be remembered always as he had published the above article with the special note with the following details. 1. Some details about the life of Farid Al-din Attar . 2. The details of the works by Farid Al-din Attar . 3. He also introduced the translator (Mohammed Abdul Hafeez B.Com.) and his work of translation of the second main chapter Owaise of Qarni from the above book. The above second episode is from Tadhkirat Al-Auliya (Muslim Saints & Mystics) by Farid Al-din Attar.

My works.

Some of my English translation works include the following books.

1. Tadhkirtal Auliya (Muslim Saints & Mystics) - A.S. Noordeen Malaysia.

2.Muslim Saints of Hyderabad

3.Gulzar Auliya

4.Kashaf-ul-Asrar

5.Bahar-E-Rahmat.

8. Hasth Bahist

9.200 kid books

10.The 100 names of Madina city

11. The Muslim Saints of of Bider

12. The Muslim Saints of of Bejapur

14.Tadhkirtal Auliya (Muslim Saints & Mystics)

15.Biography of Hadrat Syed Shah Ghulam Afzal Biabani

16. Khair Majalis the advices of Hazrat Nasiruddin Chirag Dehlavi

17. Biography of Hazrat Khaja Usman Haruni

18. Biography of Hazrat Baba Tajuddin Nagpur

19. Anis Arwa by Hazrat Khaja Moinuddin Chisti

20. Biography of prophet Mohammed (peace be upon him)

21. Biography of Hazrat Mashooq Rabbani Warangal

22. Biography of Hazrat Shah Shah Afzal Biabani

23. Biography of Hazrat Syed Shah Sawar Biabani

24. Muslim Saints of Warangal

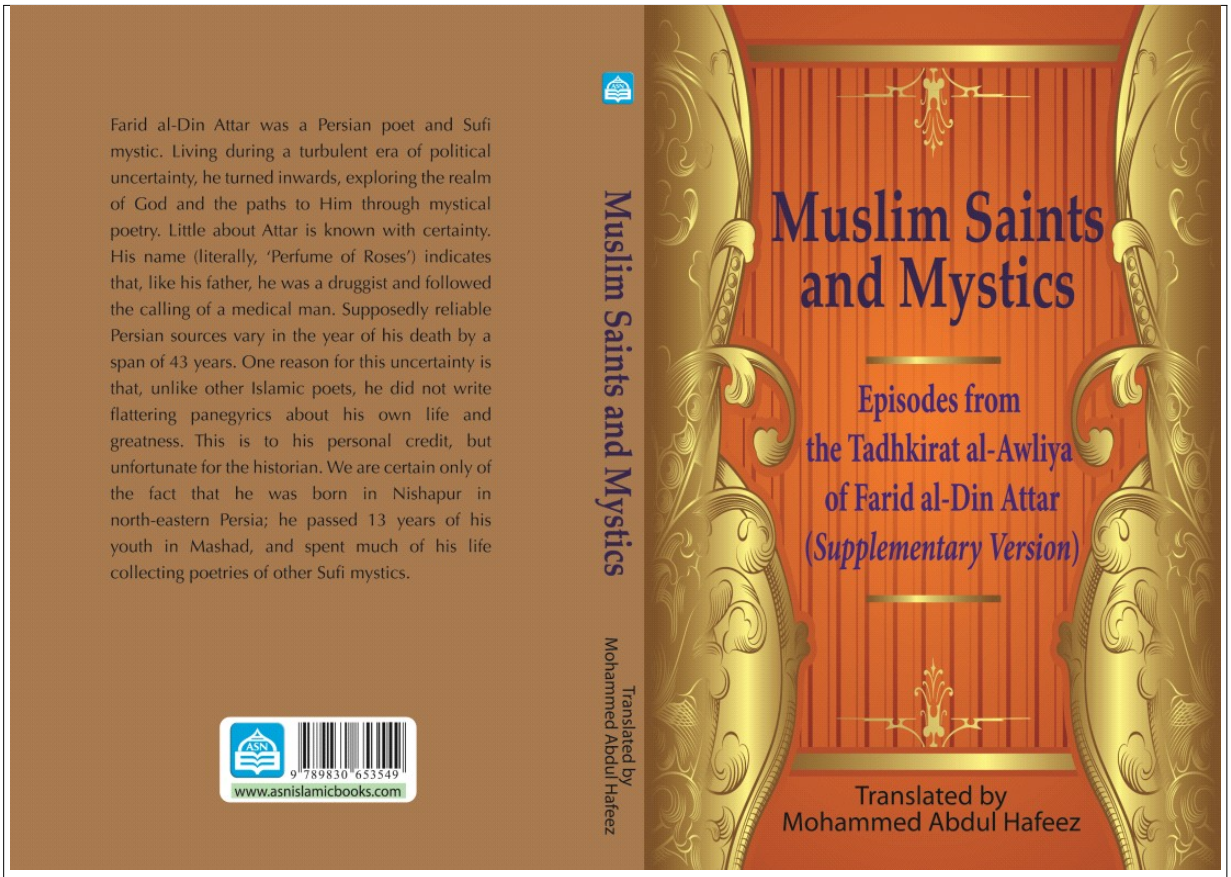
25.Muslim Saints of Chennai

25. Muslim Saints of Aurangabad

An Ad for my book

Muslim Saints and Mystics'
Episodes from the *Tadhkirat al-Awliya* of Farid al-Din Attar

Is already released and its selling price is RM 35.00 per copy and which can be had directly from Malaysia from the below address.


Farid al-Din Attar was a Persian poet and Sufi mystic. Living during a turbulent era of political uncertainty, he turned inwards, exploring the realm of God and the paths to Him through mystical poetry. Little about Attar is known with certainty. His name (literally, 'Perfume of Roses') indicates that, like his father, he was a druggist and followed the calling of a medical man. Supposedly reliable Persian sources vary in the year of his death by a span of 43 years. One reason for this uncertainty is that, unlike other Islamic poets, he did not write flattering panegyrics about his own life and greatness. This is to his personal credit, but unfortunate for the historian. We are certain only of the fact that he was born in Nishapur in north-eastern Persia; he passed 13 years of his youth in Mashad, and spent much of his life collecting poetries of other Sufi mystics.
www.asnislamicbooks.com
Muslim Saints and Mystics
Translated by Mohammed Abdul Hafeez
Muslim Saints and Mystics
Episodes from the Tadhkirat al-Awliya of Farid al-Din Attar (Supplementary Version)
Translated by Mohammed Abdul Hafeez

Published by
A.S. NOORDEEN
P.O.BOX 42-Gombak,
53800 Kuala Lumpur
Tel: 03-40236003
Fax 03-40213675
E-mail :asnoordeen@yahoo.com

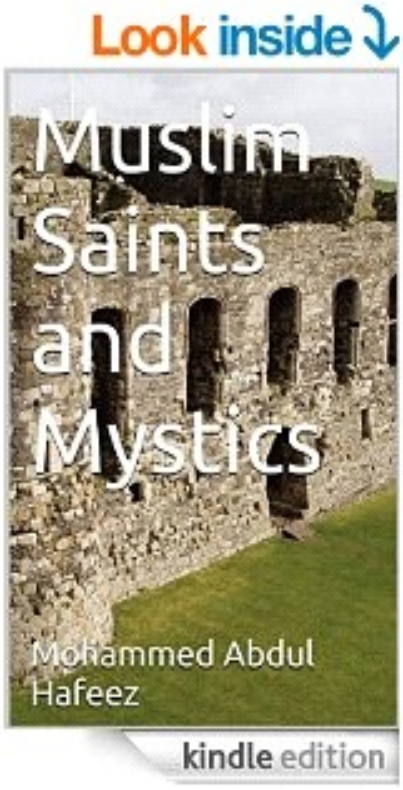
An Ad for my another book

Muslim Saints and Mystics'

Episodes from the Tadhkirat

Al-Awliya of Farid al-Din Attar

(Supplementary version)



This book is already released by Amazon books U.S.A. during the year 2014 and its selling price

is USD 5.00 per copy and which can be had directly the from the below address.

In this book three lengthy episodes of Farid al-Din Attar's book '*Muslim Saints and Mystics'are* added and in which world famous episode about Sheikh Abul Hasan Qarqani is available and it is informed of the general public and other learned persons of knowledge of saints and mysticism that the biographical details of Sheikh Abul Hasan Qarqani are not found except in this episode of this book. Address is given as follows from which this book can be had directly.

Amazon.com

The Bio Links of the author

My name is Mohammed Abdul Hafeez and I have graduated in commerce from Osmania University, Hyderabad, India.

I am a Translator of Islamic books and interested in Sufi books and have translated 58 chapters from the famous Sufi book 'Tadkiratal Awliya' by Farid El din Attar in the year 2009 from Urdu to English and some chapters of the book were published on the below web site and due to kind grace and help of Allah there is good response from its readers in large numbers on so many

web sites. I am a retired secretary and worked in a Gulf country for many years and having one son and his name is Mohammed Abdul Wasi Rabbani , who was studying in St. Domnics school Salimnagar colony Hyderabad and at K.B.N. Engineering college Gulbega and he is an IT Engineer and working abroad . We are having four little grandchildren and their names are as follows and among them Shehzan is very smart boy and my wife's name is Ather Fatima and my daughter in law's name is Juhi Yasmeen and she was educated in St. Domnics school Salimnagar colony Hyderabad , Vani Girls College and Madina Girls college as an extra-ordinary and brilliant student of these educational institutions.1. Mohammed Sulaiman 2. Mohammed Osman 3. Mohammed Shehzan 4. Sahrish Fatima

I enjoy doing translation of Sufi works and my translated first episode are available with the following publication note of Mr. David Rosenbaum of New York Times which is available on the above mentioned famous U.S.A. website.

My three poems

Please find my three poems which are as follows

and these are well known and famous since my college days and which were already published in the A.U. College Magazine of Hyderabad and now I have added these poems in this book.

The Taj Mahal

In the darkness of night
I visited the tomb of white
Full beautiful in the glorious moon light
Shah Jahan’s love and Mumtaz’s beauty
Making fun of today’s love and poverty
No-one leaves without feelings of beauty
After seeing the Taj Mahal’s majesty
The Taj was reminding me the duty of love
And showing the king’s power of love
Even today in the darkness of strife
The Taj is preaching a lesson of love and life.
By Mohammed Abdul Hafeez, B. Com.

In Thy memory

Her death day came with the fragrance of loving memories
Which shaken the depth of our saddest loving memories
Even the seasonal changes and other worldly affairs
Could not diminish away her saddest loving memories
Due to the saddest grief, our souls are broken

We are worldly losers and our hearts are broken
Oh : her saddest memories you must not die
Guide us to cover the deliverances of the world
Oh : the heavenly Lord takes Thou care of this beloved soul
Who never faced any worldly peace and pleasure.
By Mohammed Abdul Hafeez, B. Com.

The Dim flame

When the flame of her life was going to dim
No one of us not there to say goodbye
It is how painful for our whole lives
That we cannot see her at death time
Death is sure for every human beings
But how her strange death was indeed?
Her loving relatives were far from her
And they cannot reach for the last visit
We should believe in the heavenly Lord
Who made our vast and great human land
Sure she has gained a position in the grave land
So, We should not worry Allah is great and known.
By Mohammed Abdul Hafeez, B. Com.
==========

The author wept very much at the Qazipet grave yard

The author upon his return from his service of the foreign country visited Qazipet after a gap of many years the grave of his grandfather and grandmother at Qazipet recently in the month of May 2014.

When he visited the grave of his grandfather, which is under a big Neem tree and its shed is spread over large areas of the graveyard and my grandmother's grave is situated beside the grave of my grandfather. Both graves are well maintained so are available in the good condition.

As the both graves are under the big old Neem tree so there is too much shade as well as so much cold and peaceful atmosphere and comfort is available there. So an atmosphere of peace and comfort is available there too much due to the coolness of the branches of Neem tree which is prevailing in the grave yard. For this reason an atmosphere of coolness and peace condition is there and due to this reason there will be thinking arise in the mind of the author that both of them living in the peaceful condition.

However the author wept too much there because his grandfather who was administrator of the shrine of Qazipet for many years and his grandmother who lived in Qazipet village for many years and she did many endeavour there

and she helped many needy women and children there so now both of them are buried in the graveyard of Qazipet shrine and nobody is not there in the village to visit them from their lineage but many unknown visitors are visiting their graves there and the author have personally seen many flowers on the graves which were placed by those unknown persons.

Connection of the author's family members with Qazipet.

When my grand dad Sheikh Dadan reached Qazipet Jagir on his transfer from another place and he was attracted by the teachings of Sufi Center at Qazipet Jagir during the period of Hazrat Syed Shah Sarwar Biabani Radi Allahu anhu the successor and son of great Sufi master Hazrat Syed Shah Afzal Biabani Radi Allahu anhu. When my grand dad became his disciple and he left immediately the following things.
1 .He left his superior job in the police department. 2. He left his native place of Medak.
3. He left his big house in Medak.
Due to the kindness and favour of Hazrat Syed Shah Ghulam Biabani Radi Allahu anhu my granddad had got the job of estate administrator of Dargah Sharif and a plot of land of 1000 yards from the center of Kazipet village. On this plot my granddad had constructed a big house (Gulshan

Manzil) on 500 yards and one big garden on 500 yards.

Bio, links of the author

My name is Mohammed Abdul Hafeez and I have graduated in commerce from Osmania University, Hyderabad, India. I am a Translator of Islamic books and interested in Sufi books and have translated 58 chapters from the famous Sufi book 'Tadkiratal Awliya' by Farid El din Attar in the year 2009 from Urdu to English and some chapters of the book were published on the below web site and due to kind grace and help of Allah there is good response from its readers in large numbers on so many web sites.
The book '*Muslims Saints and Mystics'* was already published by A S. Noordeen Malaysia and in this book available 55 episodes in the year 2013 and another book Muslims Saints and Mystics also published by Kindle, Amazon U. S. A., and in this book lengthy three episodes are available in the year 2014.
I am a retired secretary and worked in a Gulf country for many years and having one son and his name is Mohammed Abdul Wasi Rabbani , who was studying in St. Domnics school Salimnagar colony Hyderabad and at K.B.N. Engineering college Gulbega and he is an IT Engineer and working abroad . We are having four little grandchildren and their names are as

follows and among them Shehzan is very smart boy and my wife’s name is Ather Fatima and my daughter in law’s name is Juhi Yasmeen and she was educated in St. Domnics school Salimnagar colony Hyderabad , Vani Girls College and Madina Girls college as an extra-ordinary and brilliant student of these educational institutions.1. Mohammed Sulaiman 2. Mohammed Osman 3. Mohammed Shehzan 4. Sahrish Fatima

I enjoy doing translation of Sufi works and my translated first episode are available with the following publication note of Mr. David Rosenbaum of New York Times which is available on the above mentioned famous U.S.A. website.

At Qazipet Jagir my dad, Mohammed Afzal and my brother Mohammed Abdus Samad and Me Mohammed Abdul Hafeez and my sister Meher Unisa were born there. In Qazipet my father married to Akthar Begum, daughter of Mr. Abdul Majeed of Bidar district who was working at that time in the education department as an education officer. After many years of service at Qazipet Dargah Sharif (shrine) with great fame and good name my grand dad passed away and upon his death our big house was deserted as all members of our family migrated to Hyderabad and some other places, but my grand mom stayed in the big lonely house with her maidservant as she never thinks to leave the place of his great Sufi master.

Upon living many years there she had been shifted to Hyderabad when she became ill due to the fracture of her foot, but due to her great love for the great Sufi Center at Kazipet upon her death, we had taken her dead body to Kazipet from Hyderabad and she was buried at the back side of the tomb of her Murshid (spiritual master) Syed Shah Sarwar Biabani. R. A.

During the 1986 I had tried my best to re-settle my family members from Hyderabad to Kazipet Jagir but I was not successful in this matter as my son's (Mohammed Abdul Wasi Rabbani) application for admission in St. Gabriel school Fatima Nagar was not accepted there due to late submission. We are staying in Hyderabad with our family members, but we never miss any chance to visit the holy shrine of Hazrat Syed Shah Afzal Biabani R. A. and Hazrat Syed Shah Sarwar Biabani R.A. at Qazipet Jagir on regular basis.

An event of the theft during the service of period of my grandfather at Qazipet shrine

During the period of Syed Shah Ghulam Afzal Biyabani this event was happening. At that time there was a grant of Rupees fifty towards the salaries of the staff of Noban Khana (the place

from where time is announced by the beat of the drum) in which there were some staff members used to work there and it was headed by the supervisor. By the government of H.E.H.The Nizam of Hyderabad there was every month the royal grant which was used to reach to the custodian of the Qazipet shrine through the supervisor from the government treasury. From there it will reach to the administrator of the estate and who will used to distribute the amount of salaries to all concerned staff.

As per reference by Tufazal Hussain advocate that one month the supervisor of Nobat Khana who was obtained the amount of Rupees fifty towards the salaries from the Royal treasury office and he was fled to Hyderabad. But in the shrine building the staff members were waiting for him to receive their salaries from him and but at last they were able to know that the supervisor was fled from Qazipet and he was reached to Hyderabad.

At that time the custodian of the shrine of Qazipet was in Hyderabad. So the estate administrator Sheikh Dadan, who was grandfather of the translator of this book was informed the details of this case to Tufazal Hussain advocate and this event was mentioned by Syed Khaja Sadat Hussain Biyabani in his Urdu book ‘Lemat Biyabani’ (This book was already translated by me with the title of

Biographyof Hazrat Syed Shah Ghulam Afzal Biabani and has been posted by in the paperback and electronic book formats on amazon.com) and he was mentioned the details of this event on the pages 110-111 of his book and he was requested to take action against the supervisor of the police department. In his reply Tufazal Hussain advocate wrote him that as the custodian of the shrine is present in Hyderabad and if we start action against him, so due to kindness if the culprit will be forgiven by him then it will be not proper in this matter to initiate the case against him. So it is better to take the approval of the action from the custodian of the shrine first so that it is proper to take further action in this matter.

It was learnt by me that the estate administrator Sheikh Dadan was sent the letters by the post to Hyderabad for the kind perusal of the shrine custodian there.

The estate administrator Sheikh Dadan who is the grandfather of this translator and in whose memory this event was especially translated from the following book for the information of the readers of the International Internet Libraries in U.S.A. especially for the readers of these two websites as follows. www.calmeo.com and www.scribd.com

Upon this it was happened that supervisor of Nobat Khana after spending of the amount was

reached to see the custodian and he told him all details in this matter and he requested him to forgive his mistake and he made loud and cry in this matter and he requested him to allow him to join back in his post.

It was learnt later that the custodian of the shrine was kept the supervisor at his residence in Hyderabad for a period of three days. During that period the letters of the Estate Administrator and the advocate was reaching for him. Upon this he was given the travel expenses from Hyderabad to Qazipet to the supervisor of the Nobat Khana and was sent him from Hyderabad to Qazipet and he was given the instruction to the estate administrator which is as follows.

“ That the supervisor was presented in his service and he ashamed of his bad deed so he was forgiven his mistake in this matter.So you also forgive him and allow him to join on his duty. Otherwise, he is poor person having small children with him so they will become economically poor and will be destroyed in this matter. Arrange the salary of Nobat Khana staff members from another fund.”

So after some days the supervisor was coming back to Qazipet from Hyderabad and he was allowed to join in his post as per order the custodian of the shrine of Qazipet and the staff members of the Nobat Khana was paid their salaries from the other fund by the administrator

of the estate.

Reference: from the Urdu book '*Lemat Biyabani'*

By Syed Khaja Sadat Hussain Biyabani

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Translated by
Mohammed Abdul Hafeez, B.Com.
Translator ' Muslim Saints and Mystics'
(The Tadhkirah al-Awliya of Farid)

In the last I request the readers of this article to pray for our grandmother and grandfather for which the author will be obliged to them for their kind help and cooperation in this matter. I am also obliged to the unknown visitors of the graves of the my grand father and grand mother at the graveyard of Kazipet Dargah for their kind visits and placing of the flowers on the graves and for which I could not forget this favour and attention so I will pray for them in this matter to extend my heartfelt thanks in this matter.

Mohammed Abdul Hafeez, B.Com.
Translator ' Muslim Saints and Mystics'
(The Tadhkirah al-Awliya of Farid)

Mr. Hafeez Sahib

Wa alaykum Assalaam,

Jazakallah for your sincere time and efforts it is an impressive contribution Indeed, it is a nice English Translation and will help us to share with English speaking people. There are certain places need to be updated in your translation. May Allah swt bless you with the spiritual support of Hadrath Syed Jalaluddin Jamalul Bahar Mashooq Rabbani.

I believe we should enhance the compilation done by Hazrath Syed Aulia Quadri RA around some 55 years ago-- there are other historical books (should be available in A.P. Archaeology and State Central Library and other libraries .I know some books such as Mishkat un Nubuwwah by Hazarath Syed Ghulam Ali Shah R.A., Mahboob-zil-Menon - Tadkiray Aulia Deccan page 248 and Tawariqul Auliya second part page 528.

Insha Allah, Ali pasha will gather the information on Hadrat Mashooq Allah R.A from above mentioned books and from other sources and we will print a revised edition soon.

Once again, thank you and our heartfelt appreciation for your translation work.

Wassalam.
Kind Regards,
Syed Jalal Quadri
5873 E Beverly Circle
Hanover Park IL 60133
Cell# 847-436-8535

In the loving memory of my mother

Mother you lived long and left us on 3rd November 2016
And showed us a life by drawing a good road map of life

You protected us since childhood till present time of life
So we cannot ignore you during our entire period of life

Your life was not at all dull in the wasteful ways
It was an example of the struggle for the happy life

Your determination was so great to fight the life
By such you have good benefits you have gained

You acted in the world, but also active in the religion
Your presence was a grace due to the kindness of God

After your demise, was a loss and damage in the house
Her name Akhter, she was a star of the luck in her life

Her life journey was ended in 6 days in the hospital
Left on us an impression which cannot be removed

Oh God, you have been given a position in the world
Kindly bestow the mercy on her final resting place

Hafeez Anwar
Email: hafeezanwar@yahoo.com
Translator ‘ Muslim Saints and Mystics’
(The Tadhkirah al-Awliya of Farid Al-din Attar)
& Hasth Bahist, Hyderabad

(The Tadhkirah al-Awliya of Farid Al-din Attar)
& Hasth Bahist, Hyderabad

Reviews on book Hasth Bahist

Reviewer: MUHAMMED A. HAFEEZ .B.COM., - -
June 19, 2018
Subject: Regarding the book Hasth Bahist
Dear all

Good day

Please find this book at the below link

https://www.kobo.com/in/en/ebook/hasth-bahist
https://archive.org/details/HASTHBAHISTCOMPLETE_201802

Regards
Mohammed Abdul Hafeez
Hyderabad, India.

Reviewer: Book for y - favoritefavoritefavoritefavoritefavorite - April 25, 2018
Subject: Good hard work
Good to see because as today platforms of this world this book is a very I really appreciate of Mohamed Abdul Hafeez sir, to his hard work and dedication to represent the books to us.

In the praise of Sultan of Sher Garh

Hazrat Dawud Bandagi is the Sultan of the Sher Garh
Not in the subcontinent, but he is famous in the world
He is famous and known in all over the subcontinent
Since the time of the rule of the King Akbar in the India
His old disciple Mulla Badayuni is famous in the world

Who was Navratan of the court of the Mughal King Akbar
He is also famous as second Ibrahim for his fire miracle
He is also famous in the Punjab for his preaching mission
For this reason many of the events are famous in that area
Which are mentioned well in his old book *Aina Dawudi*
In the above book there, written his teaching and sermons
As he is old and pious preacher of the India and famous
As 800 years passed away, but his shine and name is fine
He was a lover of the prophet and Hazrat Abdul Quader
Once Akbar came from Pakpatam and stayed near Shergarh
He sent messages to Sheikh to meet, but he was ignoring it
First time Hafeez ,who was translated his book in English
So it will be known my book for the sake of the Sheikh
It is a request of Hafeez in the Allah's court for his needs

So Allah kindly accept my request for the sake of the Sultan

By
Hafeez Anwar
Email hafeezanwar@yahoo.com